

AMERICAN * CATHOLIC

Historical Researches.

JANUARY, 1901

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THE
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QUARTERLY.

ONE DOLLAR A YEAR.

MARTIN L. J. GRIFFIN, Publisher and Editor.

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DEAR PATRONS: This issue begins the Fifteenth year of THE RESEARCHES under my direction. The two and one-half years prior were issued by Rev. A. A. Lambing, the Historian of Western Pennsylvania.

That a publication of this character, in no sense, unhappily, popular, has been sustained so long, I am justified in believing has had a great degree of merit to secure and to hold the favor of a sufficient number in order to make THE RESEARCHES a self-supporting endeavor.

It ought to have more, so as to enable me to devote all my time to the work of compiling the records, documents and scattered information of Catholic-American interest which will be of incalculable value in the long hereafter. But such enthusiasts, as I know myself to be in this from youth loved work, are always let do the work unappreciated and unrequited, save in the satisfaction of having done a needed and so a useful work.

There is an abundance of data to be gathered and compiled and published. Sometimes I discover so much that I have actually wished so much had not. It is really a torture to find and to be unable for want of time and means to gather and "write up." I have more notes and references than I ever will live to put in shape or to print.

I am grateful, first, but not sufficiently, to God that He gives me health and the aspiration to be at this work. Then I am very grateful—they don't know how deeply—to all my subscribers. They are, indeed, friends, but the prompt payers are closest to my heart. So all be kindly hearted and send in the ONE DOLLAR for this New Century year—1901.

Catholics Not "Excepted" from Toleration in Rhode Island.

The proceedings of the Rhode Island Historical Society, 1889-90, page 255, relates that :

"No. 1 of Second Series of the Rhode Island Historical Tracts is entitled "An Inquiry Concerning the Origin of the Clause in the Laws of Rhode Island (1719-1783), disfranchising Roman Catholics," by Sidney S. Rider. More than a century ago Mr. George Chalmers in his *Political Annals* brought a charge of inconsistency against the founders of the Colony of Rhode Island. It has been repeated many times since, and for lack of thorough refutation has too often been accepted as founded on fact. The charge, as condensed by Mr. Ryder, is "that the founders of the colony of Rhode Island had no sooner obtained the charter from Charles the Second, in which entire religious liberty was guaranteed, than at their first assembly after receiving it, to wit, March, 1663, they violated it by excluding Roman Catholics from political rights under it, and presented a religious test for the admission of freemen."

The act, which it is claimed was passed by the founders of our colony in 1663, was an act declaring the rights and privileges of his Majesty's subjects within this colony, and it contained this clause : "That all men professing Christianity, and of competent estates and of civil conversation, who acknowledge and are obedient to the civil magistrates, though of different judgments in religious affairs (Roman Catholics only excepted), shall be admitted freemen and shall have liberty to choose [and to be chosen] officers in the colony, both military and civil." Mr. Rider conclusively proves by a critical examination of our early laws that no words excluding Roman Catholics were to be found in any acts prior to 1719 ; that in the Digest of this latter year the words "Roman Catholic only excepted" were interpolated by the then Secretary of State, Richard Ward, to make our laws conform to the laws of England then in force, and which, since the Revolution of 1688, were very strict against Roman Catholics. It is clear that no words of exclusion of Roman Catholics appeared, even by interpolation, upon our statute book until long after all the founders of our colony had been gathered to their fathers, and that the authors of soul liberty were guilty of no inconsistency. This tract by Mr. Rider is heartily commended to all seekers after historic truth."

This question was also inquired into by the distinguished Philadelphia Catholic, Robert Walsh, Jr., in 1819, as may be seen by Note F in his great work "An Appeal from the Judgments of Great Britain Respecting the United States of America."

After declaring that Maryland "appears to me to be clearly en-



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titled to the merit of priority in the establishment of religious freedom for all *Christian Sects*," he continues :

"Roger Williams began his plantation in Providence in 1636. Rhode Island was settled in 1638. In these settlements, a system of universal toleration would seem to have been pursued from the beginning.

"But there is no specific law on the subject of religious freedom in the first code of Rhode Island, of 1647, although the concluding paragraph of that code implies universal toleration. It is said in the *Political Annals of Chalmers*, that among the ordinances of the Rhode Island Assembly of 1663, there is one which enacts, that 'all men professing Christianity, and of competent estates and civil conversation, *Roman Catholics only excepted*, shall be admitted freemen, or may choose or be chosen colonial officers.' Holmes has repeated this statement in his very useful *Annals*; and its correctness does not appear to have been questioned by any of our historians. This disfranchisement of Roman Catholics was so little in unison, however, with the doctrines previously asserted and acted upon by Rhode Island and her illustrious founder, Roger Williams, that it was natural to doubt of the existence of the alleged exception. The attention of the public having been drawn to the subject, last winter, by Mr. Verplank's Discourse, [before the New York Historical Society, December 7th, 1818,] James Burril, jun. Esq., the distinguished senator from Rhode Island, in the federal congress, zealous for the honour and credit of Roger Williams, as the earliest apostle of unlimited toleration, solicited Mr. Samuel Eddy, the secretary of state of Rhode Island, to make research into her records, with a view to the solution of the difficulty. Mr. Eddy had occupied the station of secretary from October, 1797, until May, 1819, and acquired a thorough acquaintance with the archives and antiquities of Rhode Island. He is besides, a gentleman of discriminating mind and scrupulous veracity, who must inspire the fullest confidence in every point of view.

"Mr. Burril has had the goodness to communicate to me the answer of Mr. Eddy, containing the results of a diligent investigation. It affords a fine lesson of state liberality, and establishes the singular facts—that the restriction in the law, to those only who profess Christianity, and the exception of Roman Catholics, were introduced after the year 1688, by some committee who prepared a new digest of the laws; that if the restriction, with the exception, was ever approved of by the Rhode Island Assembly, this approbation must have been given after 1688; and that the object of its introduction and continuation was solely to win favour in England in the reigns of William and Anne. The bigotry of the mother country is set in a striking light, by the necessity of such a feint for the acquisition of her good will."

**Rev. Lewis De Barth to Archbishop Carroll Concerning Church
Affairs in Philadelphia after the Death of Bishop Egan,
1814.**

Rev. Lewis de Barth of Conewago, Pa. was after the death of Bishop Egan of Philadelphia, July 22, 1814, appointed, greatly against his will, Administrator of the Diocese. The following seems to be his first letter to Archbishop Carroll.

The first mentioned "Rev. Mr. Harold" is Rev. William Vincent Harold, who in 1813 owing to difficulties with Bishop Egan had resigned. The Trustees sought to have the Administrator invite him to return from Lisbon, Portugal, where he had gone and became Prior of the Dominican convent there. Later his adherents in Philadelphia endeavor to have Rome appoint him Bishop.

The second named "Rev. Mr. Harold" refers to Rev. James Harold, uncle of Rev. Wm. V. He too had been one of the priests at St. Mary's after his liberation as a convict at Botany Bay for alleged complicity in the rebellion in Ireland in 1798. This letter affords another evidence beyond that given in THE RESEARCHES for January 1900 that of the trouble between Bishop Egan and the Trustees and between the Bishop and the two Fathers Harold. Father James "was the cause of the proceedings of the Trustees and blowed the fire." The destructive ravages of the flame will in Eternity alone be revealed. It continues to this day.

Rev. Mr. Kenny was the pastor of Coffee Run, Del.

"The Rev. Mr. Gallagher" did not then come to Philadelphia, and, probably not until four years later, from Charleston, S. C. "Old St. Joseph's" seems to have been a harbor for nephews and nieces of priests and prelates if Father Gallagher had his two nieces with him. Bishop Egan "filled the house" with his and Bishop Conwell did the same. Yet the house was not kept clean nor even in good repair.

PHILADELPHIA 7thber the 7th 1814.

MOST REVEREND ARCHBISHOP

I delayed to this day in writing to your Grace because I had

nothing certain to communicate to you. The Trustees who come to see me the Sunday after my arrival, had agreed to have in a few days a meeting when they would open their minds considering as they said the first visit as of mere civility and not of business, on account of the confusion the city is in and their being obliged to muster and attend Committees and their own business at home as they assured me, that wished for meeting has not yet taken place.

It will be in the course of this week. They know my mind already having spoken to the greatest part of them in my visits to them; if they will act collectively as they did individually they will not insist on *my writing* to Rev. Mr. Harold but they intend to renew their petition when a Bishop will be installed again in Pphia; but I am always fearful that in the meeting they will not be so peaceful as at their homes. As soon as it will be over I will immediately inform your grace of the result whatever it be. I would have delayed writing to that time but Rev. Mr. Hurley informed me that you expected a letter from me this while past.

Rev. Mr. Harold is at sea at last. All parties wished him to be gone and were all alarmed when the vessel was sent back to Wilmington on account of some irregularities in the papers. He was the cause of the proceedings of the Trustees and blew the fire. His exeat which I sent him agreeably to your letter to him was my first act of jurisdiction. I gave it readily et bon voyage:

This house is in a most dirty condition, destitute of everything. Would you believe that the same mattress on which Bishop Egan was sick and died was to be mine in the same condition; the cover not washed. "I ordered everything to be clean for you," said Mr. Kenny. The first night I slept on the floor, the next day I bought a mattress and with my travelling sheet had at least a bed. I spoke to Mr. Johnson, the carpenter who enlarged St. Mary's Church. There are some funds sufficient to buy shingles but nothing to furnish the house. I mentioned to Mr. John Carrell as executor of Bishop Egan that as the deceased prelate engaged the [illegible] for the [illegible] at the house during 11 years it seemed to me just he, Mr. Carrell, should refund some account money when legally

called upon, his reply was that others should do so also. Does your grace advise me to make such an application to Mr. Carrell. I write to Rev. Mr. Neal by this same mail.

The conflagration of Washington City and the rumors of the enemy's being in the river Delaware, I thought it was out of season to sing a Te Deum having been [illegible] so long though performed in both other churches is occasioned by the Rev. Messrs. Kenny and McGirr's Democratic excess. I had proposed them to write your Grace for Rev. Mr. Gallagher to preach a sermon on the occasion. The Trustees gave me to understand his expenses would be paid. Rev. Mr. Kenny communicated to me yesterday your Grace's letter from the 8 ult. on his return from his place where he remained two weeks. The house is not fit to admit any stranger of respectability, not even a servant. Would your grace approve of my intimating to Rev. Mr. Kenny the propriety of refunding also some of that ground rent he received as well as Dr. Egan.

Whenever the room destined for a fellow brother is sufficiently provided I hope Rev. Mr. Gallagher will pay us a visit. I pray Providence will dispose people's minds so as to make arrangements for his remaining among us.

Before coming here it was whispered that Rev. Dr. Gallagher would come here. Some said he won't do. He was haughty and imperious as young Mr. Harold. Others said he has relations with him, at least two nieces. He will fill the house as did Dr. Egan. As to his being imperious I did not notice it yet. As to his nieces, C'est une autre affaire—if they *must live* with the uncle in this house I abandon the idea of having him in this house which otherwise I wish most ardently. Your most humble and obedient servant

L. BARTH.

[Archives of Baltimore, Case 1, Letter N. Copied August 2, 1897.]

Catholics of Philadelphia in the War of 1812. A Call Upon
 "the Natives of Ireland" Read in St. Mary's Church
 by the Rev. Administrator, Father DeBarth.
 Unsettled Situation of the Church
 in Philadelphia.

[From Archives, Baltimore, Case I, Letter N.]
 (Not dated.)

MOST REV. ARCHBISHOP.—The following statement will inform you of the present situation of this congregation. The Trustees kept their distance and seemed determined by a private pact among themselves (I suppose) not to meet me in a body, tho they had promised it to me readily when I saw them individually, as they find me firm, and thanks be to God, quite calm on the *moral* (?) *ground*, they formed a plan to make me quit it and throw me on a *political ground*. Consequently last Sunday while Rev. Wm. Kenny was at St. Mary's ready to preach and Rev. Mr. McGirr to go to the altar for the holy Sacrifice, in steps a trustee requesting one of the Rev. gentlemen to publish a note purporting that the *Irishmen* of the Congregation ought to make themselves ready to answer the call of the Committee of Defense, &c., &c.; both Rd gentlemen replied it ought to be sent to me, who had remained at the presbiter to answer the sick calls; in a hurry comes the clerk with the note and in a hurry did read it and my answer, in a hurry also, was that the trustees ought to publish such things in the newspapers and not request of the pastors, it having no concern with church affairs—that it would make also a distinction between the members of the congregation, that they ought to have called on me the day before to propose the matter to me. I requested also the clerk to tell them I would be glad to see them after divine service—they were enraged at my refusal, and on Sunday sent a note to the Editor of the *Democratic Press* who refused to insert it, and when Rd. Mr. Hurley, who that morning happened to call on him, the subject he (the Editor) approved of my conduct and so did Matthew Carey to whom I spoke of it, being apprehensive they would in their passion misrepresent the subject to the Committee of Defense to render me odious. I go on my accustomed way. May Almighty God direct me and assist me.

XBER the 20th.

Since writing the above I received a polite note from the Committee of Defence addressed to the Clergy of St. Mary's—the

Bearer assured me the Trustees had no underhanded manoeuvre in it—begging me to publish the call upon the Natives of Ireland, &c., &c., considering *that Committee as a Branch of the Constituted authorities* I published it last Sunday, with a preamble stating the above underlined words. It passed so on. The Trustees could not boast and the other party could not complain.

I heard also since that some of the Trustees are much incensed and reprobate the act of those three who sent to the printer, and the culprits who they deny having had anything to do with it.

Even all the Haroldians of the Congregation are indignant at it and reprobate the proceedings of those Trustees (if it be that that they are guilty of it). Their names are Doran, Doyle and O'Connor.

The more I am here the more I am convinced that the arrival and residence of Rd. Mr. David here would draw together both parties, with few exceptions. The poor people, like little lambs—they are bleating after and disposed to give their affections to a good Shepherd—like Mr. David. With all my reluctance of arriving here and little hopes of doing much good, I cannot determine myself to quit as yet this place, after what was represented to me by good and respected people of both parties—Rev. Mr. Marshall and Mr. Britt is fully adequate to manage the spiritual at (torn) and if (torn) is not compelled to join—(torn) militia. I hope the temporal goes equally as well. I am almost determined to spend the winter here, unless Rd. Mr. David was to come—then I assure your Grace I would retire *gaudens et quietus*, to Conewago, because pphia would be well provided.

[I cannot make arrangements for Rd. Mr. Gallagher [until] I know what salary the Trustees will allow.] People would get acquainted with him and all unite in their wishes to have him for their Bishop, although they were ignorant of his being the candidate in *petto*.

There is to be a quarterly meeting of the Trustees towards the 1st of next month. If they persist in not coming to me, I am almost come to a determination to decline attending it. I have received no insult as yet, thanks be to God, but I fear they are waiting to pay me the arrears at their meeting.

I have the honor to be, with the greatest respect, Most Rev. Archbishop.

Your most humble and not obedient servant,

L. BARTH.

The Church at Albany in 1802. Objection to the Pastor.
[From Archives at Baltimore.]

ALBANY 29th November, 1802.

MY LORD

This will be handed to you by Mr. Lecoutelx who was the best friend I had in founding the Catholic church in Albany and who has now brought a handsome print from Canada for the altar, he can inform your Lordship of our present situation. Mr. Maloney our present priest came here last fall from New York, waited all winter at no small expense to me for his [illegible] without saying Mass or giving us a private prayer. I paid his passage from New York, paid —dollars for his board then brought him to my own house and kept him most of the winter, free of cost, paid out 70 pounds for a house or a presbyter. We got him a new suit of broad cloth, thirty dollars in his pocket in order to go to Baltimore to see what he had to say for himself to your Lordship. Last spring he stopped at New York for good reason. He well knew that your Lordship would not place such an ignorant man at Albany when you had a trial of him. After a while he came back and said he got this appointment; he gets at the rate of \$150 a year besides his perquisites, got one quarter salary paid him before he was one month officiating and as well satisfied now he wants the trustees to give him the plate besides this salary and not leave the poor church sixpence to keep it in repair. He says he wants no trustees be lord and Master himself. We told him according to law we must have trustees or forfeit church ground and all he has displeased the whole body for his ignorance and his insisting to have the plate turns out against them in every company and at the altar that is the best preaching all for a few coppers on a Sunday. If this be religion I leave your Lordship to judge. I told him he must be content with his salary; that he could not expect the plate; for so saying he hates me like the rest. I have been laid up this six weeks with sore legs; he never was the man to call to see me how I was for all my kindness to him, but if I voted the plate for him it would be otherwise; some more of the trustees had been laid up sick, he served them the same way.

The trustees are ashamed to acquaint your Lordship of his behaviour being that they were so warm in his behalf not knowing he was so ignorant as he proved to be. They were like a drowning man grasping at a straw, glad to get any man after Fitzpatrick left, this or rather run away. He is no preacher, he can say Mass and the Rosary after a manner, for he is very short-sighted, cannot see well. Some of the trustees give him twenty-five dollars a year, say they will leave the church if he is continued another year and some of the

richest of us, they will not go to their duty under him and am sorry to say keeps me from doing it.

Ireland, I think my Lord, could not send a more ignorant or more avaricious man abroad. Old Father Whelan could say something to the purpose to what he can.

My Lord was pleased to say when had the pleasure of seeing him last that he would not put an ignorant man over me, now I am old and infirm, spent a great part of my time and money to establish a church in Albany and still have little satisfaction owing to the clergy. God forgive them, and turn their hearts the best way for I cannot forget them. My house has always been open to them, this man had often hinted that the congregation could keep him without his credentials if they choose. I made answer that we would not keep any priest without our Bishop's approbation, it would be going contrary to the rules of our church. This was before he went to New York. Finding the two trustees as well as myself determined to abide the rules of the church, he had to drop that discourse for . . . knows he wanted but a . . . rule here without leave or licence as his.

With due esteem my Lord, your obedient and humble servant
THOS. BARRY.

P. S. My Lord perhaps this will be the last time that I shall trouble you, as I feel myself getting weaker every day. All my request is to have your blessing and decent clergymen over me, then I would depart in peace.

My Lord when the Legislature meets this winter they call for all the different ministers to give a short prayer in, and are well paid for it, what a shame will it be for our priest cannot appear for want of ability, it was not so with Dr. O'Brien or Fitzpatrick.

Addressed Right Rev. John Bishop, of Baltimore; handed by Mr. Lecoutelx; Endorsed Thos. Barry, Albany, November 29, 1802; Answer January 4, 1803.

Duke de La Rochefocault Liancourt in 1795 visited Albany. In his *Travels* (London ed. pp. 384) he writes:

Some French families reside in the town and its vicinity; that of M. Le Couteux—a highly interesting name—is the only one whose acquaintance I wished to obtain. They who are acquainted with this family know that it has long been distinguished for rectitude and talents, as well as for a consummate knowledge and punctuality in commercial transactions; qualities which have been, as it were, hereditary in it. M. Couteux, of Albany, is, by the unanimous testimony of all who have had any dealings with him, worthy of his name. His ideas, as well as his expressions, carry some air of peculiarity; but he is good, obliging, honest and universally respected. He is engaged in partnership with Mr. Quesnel, a merchant of St. Domingo.

A Pastor for Albany, New York, "The Joy" of the People,
1804.

(ARCHIVES BALTIMORE, CASE I, LETTER H.)

ALBANY, 14th Jan., 1804.

My LORD—Your kind favour of 3d is come to hand and returns you thanks for the attention paid to us and our church in procuring us a preacher. You cannot conceive the joy your letter, my Lord, has raised in every breast that we are to be blessed with a preacher and extracted from our present grievances. May the Lord of Hosts prolong your days, as we hope will be in part the prayer of your Albany congregation During Life, and give you many happy returns of the New Year. For some of us, after reading your letter, said, "Now we hope to die in peace, and Blessed be him that sent us the happy consolation."

Remain in behalf of the Trustees, with due esteem my Lord,
Your Obligated and Hble Sert,

THOS. BARRY.

P. S. My Lord, your letter to the Bishop of Canada I have sent off immediately. I enjoy better health this year, thank God, than I have Done for several years before. Mrs. Barry send her best compts to you.

Gen. Schuyler was telling me he rec'd a letter from your lordship lately. He has great love for you.

Endorsed :

MR. TH. BARRY,

Albany, Jan. 14, 1804.

Ans. July 12.

Catholics of Albany, N. Y., Apply to Bishop Carroll for a Pastor, 1804.

ALBANY, July 13th, 1804.

My LORD—Since (yours of) 3d arrived last we are without any of your favours. You were pleased to mention there that you had agreed with Rev. Mr. Gallagher to come to Albany, which gave us all here a Great deal of comfort to have such a fine preacher

sent to us, as it would be great to make our church flourish, but not hearing from you or him since we despair of his coming.

My Lord, we are told there is a Clergyman just arrived from Dublin at Philadead, Rev. Mr. Kenny, who they speak well of. If your Lordship would think fit to send to Albany, it would be a great consolation to us all, as we have suffered for want of such for some time. We submit our distressed situation to your Lordship's consideration. Who remains in behalf of the congregation, my Lord, your obliged and very humble Servt. THOS. BARRY.

P. S. Would be Happy to Hear from your Lordship.

Endorsed :

MR. THOS. BARRY, -

July 13, 1804.

[Father Kenny became pastor at Coffee Run, Delaware.]

In beginning of 1688 Father Francis Vaillant de Gueslis visited Albany, N. Y., as Ambassador to Governor Dongan on the part of the Canadian Government, on which occasion he acquitted himself with ability. At the conclusion of this negotiation he proceeded to Cutaracouy (present Kingston), escorted by two Indians, who were sent by Governor Dongan to prevent him having any intercourse with the Mohawks, his former flock.

[The letter following, six months later, seems to show that Father Gallagher did not go to Albany.]

THE CONGREGATION AT ALBANY, N. Y., SEEKS REV. MICHAEL HURLEY,
O. S. A., OF PHILADELPHIA, AS PASTOR, 1807.

[From Archives of Baltimore.]

ALBANY, 28th July, 1807.

RIGHT REV. JOHN.—My Lord, with pleasure we can inform you that we had the Rev. Mr. Hurley for five Sundays past, and to our great satisfaction found our church crowded by all denominations of people, every Sunday, the Legislature being here at the time, of whom numbers came to hear him. Such a man as him, my lord, would have a respectable congregation in less than a year in this place, for some Protestants declare they would subscribe towards his support. We never had half the people at our church before he came, he is so much in the estimation of all that hears him. If our gallery was not finished the church would not hold all that came, and even then great numbers of genteel people had to

stand. The collections that day was ninety-five dollars towards furnishing the church. Every other Sunday it was from eight to nine dollars. I remember well when I was at Baltimore that my Lord was pleased to say it depended much on the impression that was made here in the Church. We fully experience that there is nothing else wanted to make a large congregation but a good shepherd. He would not want for money or friends, as this country is growing very fast.

The Albany congregation offered Mr. Hurley eight hundred dollars for one year and a fine house furnished and to be every fifth Sunday in Schenectady, where there will be another congregation formed shortly, if he was to come. But, my Lord, they would not give so much to any other that come, except to Mr. Hurley. They find that it would be raised soon for him, the people being so much taken with him.

Remain in Behalf of the congregation with due esteem, my Lord,

Your faithful servant,

THOS. BARRY.

Endorsed :

MR. THOS. BARRY,

Albany, 28, 1807.

Notes of the Church in the West by a Traveler in 1796-7.

"A memorandum of M. Austin's journey from the lead mines in the county of Wythe in the State of Virginia to the lead mines in the Province of Louisiana, west of the Mississippi" 1796-7 in the *American Historical Review* for April 1900 (Vol. 5, No. 3). The following references to Catholic churches appear:

"On January 1, 1797 Mr. Austin arrived at Vincennes. Calling at house of Mons. Dubois he," without ceremony, took me to the Table and placed me beside the Roman priest . . . There is a Catholic Church at Vincennes but the building is not of sufficient note to be known by strangers unless informed, but to whom this church is dedicated I did not learn."

[Rev. Edmund J. P. Schmitt supplies the information: "The Church was dedicated to St. Frances Xavier. The pastor at the time Austin passed through was Rev. John Francis Rivet. The records of the Church reach back to 1749.]

On January 15th he arrived at St. Louis. "The Church is a frame building and makes but an indifferent appearance, has neither steeple or bell."

On 16th he recrossed the Mississippi and on 18th arrived at Prairie du Rocher, which has about 60 houses. The church at Prairie Du Rocher is a frame house and not large, it's much out of repairs, has a small bell, is dedicated to St. Joseph.

Speaking of the Kaskaski river and region he records "that the first settlement of the country by the French was at a place called La Riviere Despere (or Father's or Priest's river).

"From the supposed unhealthiness of that spot they removed to a prairie on the Kaskaskia river about 25 miles from its mouth where the Tamaroica Indians then lived. Here they built a Church dedicated to St. Joseph, called the prairie after the name of the saint, and resided there some time until some disorder prevailing among the Indians which destroyed the most of them; in one year they came to Kaskaskia and built a stone church in the centre of the town dedicated to the Immaculate Conception of the Virgin Mary. This has since from the badness of the work fallen down and in its room another large and spacious frame one has been built, which is now in good repair with a spire and bell. Before the church is a large square. The Jesuits College which stood on the east side of the town is now entirely destroyed.

"One mile from St. Genevieve down the river is a small village called New Bourbon of about 20 houses. At this place I was introduced to The Chevalier Pierre Charles De Hault De Lassas, a French nobleman, formerly of the Council of the late King of France. Chevalier De Lassus told me he had an estate in France of 30 thousand crowns, but was obliged to make his escape to America and leave all, which has since been taken by the present government.

Madame De Lassas had an estate of half that sum per annum, so that the yearly income of the family besides the sums allowed him by the king amounted to 45 thousand crowns per annum. Madame De Lassas did not appear to support the change of situation so well as the Chevalier. I was examining a large piece of painting which was in Madame De Lassas bed chamber, representing a grand festival given by the citizens of Paris to the Queen on the birth of the Dauphin and a parade of all the nobles on the same occasion. She came to me and putting her finger on the picture pointing out a coach, 'There' said she, 'was I on that happy day. My situation is now strangely changed.'

[More about this couple can be had in "Billon's Annals" of St. Louis in its early days under the French and Spanish Dominations.]

The Jesuit Father Persons "Judgment] About Transferring
English Catholics to the Northern Parts of America, for
Inhabiting Those Parts and Converting Those Bar-
barous People to Christianity."

From a Mss. Volume of Letters preserved at Stonyhurst College, Anglia
III. 53. March 18, 1605.

My iudgement about transferringe Englishe
Catholiques to the Northern partes of
Americe for inhabiting those partes
And converting those barbarous people
to Christianitie.

The intention of the author and the good and godly endes proposed by him and diverse good particularities of meanes and helpes whereby to arrive at those endes discreetly and piously put downe, I like very well, but yet for the execution and puttinge in use the entreprize itself I find many great difficultys which seem to be scarsly to be superable as amonge others these that followe.

First for England itself it is very likely that the kinge and his Counsell will never allowe of it appending the same as not only dishonorable to them but dangerous also, dishonorable in that they should force so many of their naturall subjects to flie and abandon their owne countrey in respect of persecutione; dangerous in that these men goinge abroad with averted minds might ioyn together ether before their goinge to the Indies or after returne upon them having their Kinsfolke and frends at home to ioyn with them, and the Kinge and counsell being against it yet moste needs folowe that nonn shall have license to go forth, nonn to sell their lands, nonn to make over money and the like. All which the Outhor himself doth grant; and out of this one head will growe any and gréat difficulties or rather impossibilities.

Secondly for the Catholiques to be drawne to the enterpriz will be a very hard matter for it the better and richer sort, in respect of their wealth and commodities at home, and of the love of the countrey, and feare of the State will disdayne commonly to heare of such a motion; the poor sorte without the riche will be of small importance, besides that they depend wholly of the riche and of their counsell and the difficultie of gettinge out will be common to all.

Thirdly I perswade myself that if this proposition should be begune, or imparted to any Prince abroad without communicating the same first in England it would be verie ill taken by the Catholicks generally as a matter someding to their discredite and contempte to have as it were their exportatione to barbarous people treated with princes in

theire name without theire knowledge or consente. The Hereticks also would laughe and exprobate the same into them as they did when Sir George Peckhame and Sir James Gerrarde about xx years gone should have made the same viage to Nerembrage by the queene and counsellis consente with some evacuations of Papists as then they called them which attempte became presently most odious to the catholick parties.

Fourthly, it may be more than probable thought that this attempte may be very prejudicialle to the increase of Catholicke religion, in England not onely by decreasinge the number of Catholicks there and thereby discouraging the rest and makinge them more contemptible to their adversaries, but also by exasperating the kinge and estate against them as unquiet and practizing people and so by restrayninge their goings out and in, the entrance of Priests and coming also of scholars to the Seminaries would be more narrowly looked into, under that pretence. Priests also could not finde sufficient labour in England and other such like things would probably followe.

Fifthly for foren partes princes and kingdomes there do offer themselves noe lesse a fewer difficulties, for first whither or to what place or porte shall they come that first come out of England to with the first 1000 of divers sortes of husbandmen, labourers and craftesmen required by the Outhor, and so supposing they might gette forthe freely how shall they be maintained and where until theire passage be ready, for noe prince will easily admitt 1000 strangers into his country together without ielousy especially if they shall ofende also thereby the kinge and the State of England.

Sixthly do see a mightie difficultie in behalfe of the kinge of Spaine and his counsell who are so jelouse that no strainger take footing in any parte of the Indyes as not any particular man lightly, though he have never lived so long in Spayne canne gette licence once to go thither by great sureties, and then may we imagine what they will thinke of the going thither of a whole nation which may in time uppon many (any?) occasions of State or otherwise become theire ennemyes though they are Catholicks nether is it sufficient to say that these partes are not presently occupied by the Spaniards, for they will answer they may be in time, and that it is noe reason that a man have a pallace with a hundred chambers and doe occupie but ten for the presente that a strainger enter upon the rest and say that the other useth them not. The care of the Spaniards is that no other European nation have footing in that continent beside themselves where a fleet may rest and refresh, or fortifye herself against the rest of the Indies possed by them, and for this cause they made such haste and put themselves to such labour and charges to extinguishe the Frenchmen that were in nova franciā and the

like no doubt would they doe to the English if they should goe thither without their licence, the which to obtain I hold it for impossible, yet may it be attempted if any man will take it in hand.

And hereupon Seventhly it followeth that we shall have very little hope to deal with heighnes or with the Archduke of Flanders or any other Prince of Italy that is frend to the kinge of Spaine excepte firste the saide kinge be death with all.

The collections also to be made about the world for furnishing the entreprize would have verie doubtful eventes in my opinion and perhaps offend not onely the King of England but the Catholick also to be spoken of in pulpitts for such a iorney, for that the people would not so much looke into the laste ende of convertinge those Barberouse people as into the first apprehension of their flight.

Finally what their success would be amongst those wilde people, wilde beastes, unexperienced ayre, improvided land, God only knoweth, yet as I sayd, the intention of converting those people liketh me so well and in so high a degree as for that onely I would desire myself to goe in the iorney shutting my eyes to all other difficulties if it were possible to obtain it; but yet for it will do not dele here for ourselves onely but for others also. Wee must looke to all other necessary circumstances whereof the first two of most importance in my opinione that the matter be broken in England in Spaine wherein for many reasons I may not be the breaker but if thos were obtayned I would then be willing to doe in Rome what lieth in me, and this is all that I canne say in this matter. Christ Jesus keep you in health this 18th of March 1605.

Endd. a copy of. Persons answer to M. Winslate touching Norimbega.

During the trial of Hon. Gamet, the attorney general made an allusion to Winslade as an actor in the Armada. The report is however so obscure that the drift of the observation is not apparent. (See it in Foley IV. p. 169).

[Riggs' Library, Georgetown College.]

This letter of the Jesuit Father Persons refers to the project to establish a Catholic settlement in the upper part of (now) Maine. Sir Thomas Lord Arundell and the (second) Earl of Southampton were probably concerned in the endeavor made in 1605. They reached the coast on Whitsunday and so named it Pentacost Harbor probably the Kennebec. In May were off Cape Cod and at Monhegan to which they gave the name of St. George and erected a cross which remained there for years (Slea: I p 26).

Lord Arundell abandoned this project in consequence of Father Persons discouragement.

The Popish Pretender in Philadelphia.

In 1745. January 8th, Lieut. Gov. Geo. Thomas, in a message to the Assembly said the news from Europe is that "a most unnatural Rebellion had broke out and was then carrying on in Scotland in favor of a Popish Pretender supported by France and Spain. At this Distance we can only pray that the Great God of Battles will grant success to His majesties arms ** I trust we soon shall have an opportunity for offering our congratulation upon an event so desirable by Protestants of all denomination as well as by all that are for preserving the freedom and independence of their country." Col. Records Vol. V—p. 6.

The "news from Dublin October 31st," 1745 appeared in *Gazette* of December 31st, 1745. "We are assured that the Popish clergy in this city and several parts of the Kingdom have earnestly and publicly recommended it to the people of their respective congregations to behave themselves with the strictest regard to Decency and good manners at this critical conjuncture as the best if not the only method of preserving the favour and Indulgence of the Government."

The Archbishop of York in a speech to his clergy said "The son of the Pretender is in Scotland, has set up his standard there, has gathered and disciplined an army of great force, receives a daily increase in numbers, is in possession of the capital city there, has defeated a small part of the King's forces and is advancing with hasty steps upon England. If his design succeeds and Popery and Arbitrary power come in upon us under the direction and influence of these two tyrannical and corrupt Courts of France and Spain I leave you to reflect what would become of everything that is valuable to us if we must submit to a man to govern us under their hatred accursed influence who brings his religion from Rome and the rules and maxims of his government from Paris and Madrid. For God's sake gentlemen, let us consider the matter as becomes us, we scorn the policies of Rome.

The Bishop of Hereford in letter to his clergy prayed: "From Popish tyranny in Church and French tyranny in State Lord deliver us."

On April 24, 1746 the "Covenanted Presbyterians in America" met at Philadelphia, resolved upon and published this declaration:

PHILADELPHIA, April 24, 1746.

Published by the Covenanted Presbyterians in America. Whereas we being threatened with trouble by a Popish Pretender and with the Indians going with the French we judge our indispensable duty

immediately to draw up ourselves in companies to exercise, in order to prepare for war, if necessarily called thereto for the defense of our sacred and civil rights and the place where we live agreeable to our testimony."

"THE MONSTER OF INIQUITY."

The Gazette of July 5, 1746 issued "A Supplement" announcing the victory at Culloden by the Duke of Cumberland on April 16th. "There was great rejoicings on account of the defeat of the rebels." Governor Thomas on 17th issued a Proclamation appointing the 21th as day of "Thanksgiving" for this "completest victory over ungrateful and rebellious subjects encouraged and supported by our ancient and inveterate enemies, the French and Spaniards and by that monster of Iniquity the Court of Rome."

On the day appointed "great numbers of people attended all the places of worship in the morning" records *The Gazette* but I guess Father Greateon and his people made no special memento on the day.

"THE MISCHIEFS OF POPERY" AS SET FORTH BY REV. GEORGE WHITEFIELD IN PHILADELPHIA, IN 1746.

On Sunday evening August 24, 1746 Rev. George Whitefield, again on a tour of the Colonies, preached in Philadelphia at the new building erected on Fourth Street below Arch where the Merchant's Hotel lately was but now occupied by business houses. *The Gazette* in reporting this sermon said it was delivered to "a large auditory (among whom were many of the prominent persons of this city)." It was "a most excellent sermon on the occasion of the late victory over the rebels."

This was the Duke of Cumberland's victory at Culloden over the Scotch supporters of the "son of the Pretender."

Whitefield "set forth the Mischiefs of Popery and arbitrary power and the happiness the nation enjoyed under the present royal family in the strongest lights. No discourse of his among us has given more general satisfaction nor has the preacher ever met with more unusual applause having demonstrated himself to be as sound and zealous a Protestant and as truly a loyal subject as he is a grand and masterly orator."

The sermon was considered such a great one that it was published in pamphlet form; from copy at Ridway Library I extract the following illustrations of "the Mischiefs of Popery."

“Had the rebels gained their point and a Popish adjured pretender been forced upon the British throne, the horrid plot first hatched in Hell and afterwards nursed at Rome had taken place, the old pretender would have exchanged his cardinal’s cap for a triple crown and have transferred his pretended title (as it is reported he has done) to his eldest son: What was all this for but that by being advanced to the Popedom he might rule both son and subjects with less control and by their united interest keep the three Kingdoms in greater vassalage to the See of Rome. What an inundation of spiritual mischief would soon have overflowed the Church and what unspeakable danger should we and our posterity have been reduced to in respect to our better parts, our precious and immortal souls. How soon would the whole swarm of monks, Dominicans, Franciscans like so many locusts have overspread and plagued the nation, with what winged speed would foreign titular Bishops have posted over in order to take possession of their respective Sees. How quickly would our Universities have been filled with youths who have been sent abroad by their Popish parents in order to drink in all the superstitions of the Church of Rome. How soon should we have been deprived of that invaluable blessing liberty of conscience and been obliged to commence (what they falsely call) Catholics or submit to all the torture which a bigotted or zealous guarded the most cruel principles can possibly invent. How soon would that mother of harlots have made herself once more drunk with the blood of the Saints. We had little reason to expect such a blessing as God has given, but public vices are so many, so notorious and with all of such a crimson dye that a Gospel minister would not be inexcusable was he to even on such a joyful occasion to lift up his voice like a trumpet to show the British Nation their transgressions and the people of America their sins.

It is a mercy we have been “delivered from a religion that turns plowshares into swords and pruning hooks into spears and makes it meritorious to shed Protestant blood.”

Whitefield remained in Philadelphia all summer preaching to “large congregations which the longer he staid increased the more” (*Gazette*, September 25) “He never was so generally esteemed by persons of all ranks among us nor did he ever leave us attended with so many ardent wishes for his happy journey through Maryland and Virginia.” (*Gazette* September 25.)

With this Anti-Catholic spirit rampant as it may be truly said to have been as evidenced by Whitefield's sermons and popularity no sign of active resentment on the part of Father Gorton and his flock appears. They felt secure under the law just as we do to-day though Whitefield, says Watson "incensed the Papists among us greatly." Though the Quakers of London in an address to George II. declared "None amongst all the protestant subjects exceed us in an antipathy to tyranny idolatry and superstition of the Church of Rome," yet the Quakers of Philadelphia made no signs of hostility to the Catholics of Philadelphia. They thought him "not in sober mood" and though "a clever conversable man" they imputed his influence "to priest craft" by which they meant "a hireling ministry."

Poor Richard's Almanac issued by Ben. Franklin for 1748 under date of July said: "On the first of this month, 1690 was fought the memorable battle of the Boyne in Ireland when God crowned our great deliverer King William with success. He was one of the right sort of Heroes. God bless him. I might have mentioned in the month of April his happy victory over the rebels who with the united assistance of the king of France and Spain the Pope and the Devil threatened destruction on religion and liberty but all such schemes were defeated by the battle. The sacred names of justice and religion made use of as the cloak of that invasion, wicked as it was, a pretended prince was to be restored to his rights, forsooth; and we were all to be converted to the Catholic faith." Forty years afterwards Franklin sought the "united assistance of France, and Spain" and would even have taken that of the "Pope and the Devil" for America's assistance.

The Almanac for 1749 under November said:

"The fifth of this month seems to be a lucky day to the English Church and British Liberty, for on that day 1588. the Popish gunpowder treason was detected and on the same day 1688, just one hundred years after, our glorious deliverer from Popery and Slavery, King William, landed at Torbay."

And in 1775 November 5th, Washington had to rebuke his soldiers besieging Boston against the impropriety of celebrating the day while an army was in Canada seeking the assistance, and getting it, of the people professing that same "Popish" faith.

Father Gallitzin's Political Principles.

[From Lancaster (Pa.) Journal, September 30, 1838.]

MR. HAMILTON—You will oblige the subscriber by inserting the following piece in your journal.

Your very humble servant,

DEMETRIUS (AUG.) SMITH GALLITZIN.

Mr. Dickson's *Intelligencer* of August 23d having fallen into my hands, a very curious performance signed TYRCONNEL attracted my attention. The principles, or rather prejudices, attributed to me by Tyrconnel are as foreign to me as the name Tyrconnel is to the writer of the performance alluded to. "The speculative opinions of Dr. Smith (says he) with respect to the different forms of government are unfriendly to Democracy. The pride of birth, early habits and the prejudice of education may have operated on the mind of that gentleman to adopt federal principles, so congenial to his own, as aristocracy and federalism, or monarchy, if you please, are so closely assimilated, etc., etc., etc."

I do not recollect having ever disclosed to Tyrconnel my speculative opinion with regard to the different forms of government; but considering his bold assertion a scheme to lessen my little share of influence, I shall declare my political principles with so much the more pleasure, as I think it a duty which I owe, as well to my adopted country as to the Religion which I profess, to avoid every suspicion of disloyalty, and to repel the charge of being an aristocrat, or a monarchist, under a Republican government. That holy religion which Tyrconnel and I profess teaches me submission to the constituted authorities, and submission not only for fear, but for conscience's sake. "Those that are ordained of God. . . . He that resists the power resists the ordinance of God . . . and purchases damnation to himself." (a) The same religion teaches me that the constituted authorities are the ministers of God serving unto this purpose, (b) to wit: unto the purpose of guarding our political welfare, of protecting our persons, our property, our characters, etc., and that as such they ought to be respected and obeyed. The same religion strongly inculcates the principle of loving and serving my country, of sacrificing cheerfully my private interest to the support of that government which protects and shelters me, and of losing all I possess in this world, rather than to betray my country.

The same religion teaches me to respect in the highest degree the sanctity of an oath, and in particular of that oath by which I became a citizen of the United States, when in the most solemn manner I called

a—Rom. Chapt. 13, verse 1-5.

b—Ibid, verse 6.

upon the great God, the Searcher of hearts, to witness my attachment and my future fidelity to the present Federal Constitution, and in particular to the Constitution of Pennsylvania. It teaches me that I am accountable to God for the use I shall make of those rights and privileges of citizenship secured to me by the Constitution, and that it is with the greatest caution, and under the influence of conscience, dictating upon as good information as can be procured, that I ought to give or refuse my vote. It teaches me that I am bound under the most sacred obligation (from which it would be criminal to depart), to vote into offices those who are likely be the political shepherds, the fathers, the guardians, the protectors of their people, and to keep out those wolves in sheep's clothing who are willing to sacrifice the public welfare at the shrine of self interest; those who wish to raise themselves upon the ruin of a Constitution so wise, so completely calculated to secure happiness to all that live under it, a Constitution which secures to all (without distinction), to the poor as well as the rich, the unmolested enjoyment of the same privileges and liberties. A Constitution which respects as much the beggar's cottage as the president's palace. A Constitution that pries into no man's conscience: but leaves it to every one's own choice to make the sign of the cross or not to make it, to read the Bible in Latin or in English, to go to mass or to meeting. A Constitution which, even in the distribution of her offices, leaving the choice of proper subjects to the voice of the people, founded upon the principle, *Vox populi, vox Dei* (the voice of the people, the voice of God), shows that she knows no distinction between man and man, but that of merit and demerit. O, happy Constitution! and happy those that live under her protection! Unhappy wretches, those who in 1805, intrusted with the legislative power and bound by oath to support the Constitution, at that very time plotted her ruin and destruction! Shall we be so blind as ever to entrust power in the hands of such men again? Would we not by doing so violate that sacred oath of fidelity by which we are bound to support the Constitution, and of course to help out of office all those who testify their intention of using their power and influence for the purpose of destroying the Constitution.

This will suffice, I hope, to convince Tyrconnel of my political principles, founded upon the solid basis of religion and conscience; not, as he asserts, upon pride of birth, as he knows that I am not stimulated by self interest, but, on the contrary, that I was obliged to renounce the prospects of the world in order to get into the sanctuary, and that I was willing to exchange the title of prince for a title that puts me on a level with the most contemptible beggar. I am very sorry to observe in many parts of Tyrconnel's performance a great want of truth and candour. Can anybody attribute to ignorance his bold assertion that federalism, aristocracy and monarchy are so closely assimilated? I wish I could. Does Tyrconnel display any regard for truth when he is not ashamed to

assert that my taking an active part in political affairs has produced a serious opposition and a considerable division in my congregation?—an assertion made by Tyrconnel, after spending several weeks in McGuire's settlement, the greater part of which time at the subscriber's house, during which time he discovered that this pretended serious opposition only consisted in a plot of a few men of whose conduct under present circumstances Christian charity, as well as the laws of my country, forbid me to speak.

Tyrconnel's assertion that Snyder's majority will be as three to one in Cambria county will be completely contradicted by the 11th of October next. His note on the impossibility of collecting a large meeting in Cambria county is paltry and ridiculous; his own eyes (when at Loretta Church), have convinced him not only of the possibility but of the reality of large meetings. He undoubtedly knows that the adjective *large* is a comparative expression, and that it does not designate an absolute number; a large meeting in Loretto would be a very small one in the city of Philadelphia.

Tyrconnel must have renounced all regard of truth, when he boldly asserts that James Ross advocated the inadmission of aliens to citizenship until after a lapse of fourteen years' probationary servitude. The Journal of the Senate for 1798, page 253, and again page 291, gives him the *lie*, by proving that James Ross left the Senate the 26th day of April, to which he did not more return, and that the bill respecting naturalization originated in the House of Representatives and was sent to the Senate on the 22d day of May, almost four weeks after James Ross had left the Senate; so also did the bill respecting aliens and the bill respecting sedition, both originated in the Senate after Mr. Ross had left it, the former on the 4th of May and the latter on the 26th of June, pages 269 and 383. Much might be said on Tyrconnel's uncandid and virulent expression, *probationary servitude*, an expression well calculated to work on the passions of his poor deluded countrymen, but which is as malicious as unfounded; for, pray did not the Constitution protect Tyrconnel's person, property, character, profession, religion, nearly as much before as since he has been admitted to citizenship? Would that circumstance alone of not being admitted to the privilege of voting justify the expression, *servitude*?

I find the same want of candour in Tyrconnel's assertion that Mr. Ross is opposed to the Northern Turnpike road. I do not know whether he is or not, but I know that the Northern Turnpike is already established by the law, and that it no longer depends upon the Executive of the State, but on a sufficient number of subscribers for shares in the stock of the company. Let Tyrconnel and his patriotic friends display their public spirit, their love for the welfare of the country, by subscribing for a competent number of shares, and I venture to promise that, in spite of Mr. Ross's opinion, the turnpike road will take place. However, representing Mr. Ross as opposed to a thing, which Tyrconnel well

knew, was not in his power to prevent (although very uncandid and unfair) was well calculated to render so respectable a character as Mr. Ross odious to many who having no opportunity of correct information and feeling confidence in Tyrconnel's talents and integrity, are most scandalously deluded and add to their destruction.

Tyrconnel tells us that Pennsylvania can furnish a Leib, a Smiley etc.—Yes she can, and a Tyrconnel too, who betrays his love of peace, and instead of conciliating minds already too much exasperated by falsehoods and misrepresentations, can invite his countrymen to unite in a body against their fellow citizens, against the federal party, a party in which Tyrconnel (were he not blinded by party spirit or self interest) would recognize numbers of persons whom gratitude, religion and even nature should make dear and respectable to him.

Tyrconnel ends his essay, (to use his favorite expression) with a very pathetic address to his countrymen "*invoking*" them to turn out in their might, (Roman Catholics are blamed for invoking saints in heaven, Tyrconnel goes further invoking even his fellow mortals) not in order to save their country from impending ruin, which would be truly the cause of patriotism but in order to oppose the federal party.

To close my observations, I beseech both Tyrconnel and his countrymen, instead of rousing party spirit, already too much heated, to remember the sacred obligations they put themselves under, when with the sanction of an oath, they promised fidelity to the present Constitution. I beg of them in the name of that religion, which we profess, and which is so powerfully protected by that Constitution, to consider whether after taking that solemn oath, they can be safe in voting into office, a man who not long ago declared himself against the Constitution, and, that at a time when more particularly bound by his oath of office to support the Constitution. To consider whether they consult their own interest in supporting a man, who as well by his vote in convention as upon sundry other occasions has declared his sentiments, that the common people (c) that poor men (d) and those who from principles of conscience do not bear arms (e) should not have the right of voting. May God in His mercy protect our happy Constitution, and give us grace to unite in voting such men into office as will by their integrity and talents save it from impending destruction.

DEMETRIUS AUG. (SMITH) GALLITZIN.

c—See the deposition of Frederick Bachtel, before Justice Heller, of Reading.

d—See deposition of George Church before Justice Steel, of Pittsburg, dated August 12, 1808.

e—See the deposition of Jacob Comfort, before Justice Beatty, of Columbia, dated July 29, 1808.

**“Bulls of Indulgences” Sold in New York, Philadelphia and
Boston 1743-48.**

In 1743 *The Pennsylvania Gazette* of May 10, 1743, announced “Several of the Pope’s Bulls of Indulgences taken in the Spanish prize brought into New York by Capt. Warren being shown about the city and as that *Holy Commodity* is but little understood among Protestants ’tis presumed the following account of them from Bishop Burnet’s introduction to the third volume of his History to the Reformation in England will be acceptable to your readers.”

So Burnet’s account of Indulgences was spread to the delectation of Ben Franklin’s readers.

These Bulls of Indulgences were also distributed in Boston. In September the *Boston Magazine* gave translation of one which on December 15th, Franklin reprinted in his *Gazette*. Bradford’s Mercury of the same date republished it.

TRANSLATIONS OF ONE OF THE POPE’S BULLS BROUGHT INTO NEW YORK.

A Bull of the fullest indulgence granted by his Holiness Urban the 8th, of happy Memory in Favour and aid of the souls of the faithful Defunct, throughout the Dominions of New Spain and the Philippine Islands being the fifth Publication of the fourteenth Concession.

{ Figures of St.
Peter and
St. Paul. }

{ Pope’s
Arms. }

So extreme is the necessity which the holy souls in Purgatory have of our assistance and so great is the charity exercised in assisting them in as much as they are not able to help themselves, nor to make proper satisfaction; that Maburn of Bruges says, in the thirty-seventh Head of the fifth Chapter of his Roseto: “These seven works of Charity which are performed in various manners in this World on the bodies of Men, are all done to one single Soul, in taking it out of the vigorous Pains which it suffers in the other.” And it is certain that he who helps to deliver a soul from Purgatory and satisfies its hunger, which could not be satisfied but with the food of the unspotted Lamb, Refreshes his Thirst with living Water whose Streams flow even to Heaven; Clothes his nakedness with the white Wedding Garment, puts an end to his Banishment, and Pilgrimage, leaving him entertained in his heavenly Country; Visits him who is sick of Love; Delivers him from that horrible prison, where Fire performing the office of an executioner, torments

him: And finally deposits him in Eternal Rest. Considering then the necessity of these souls, and having in view the profit and advantage of those who have a mind to help them, it is commanded to publish this Bull, which our most Holy Father Urban the eight of happy memory, hath granted in which † opening the treasures of the Church, full indulgence is given to the souls of the faithful defunct who suffer there.

And for as much as you have disbursed two royals of fine plate in favour of the soul of——and have taken this Bull, the aforesaid full indulgence is granted to him.

Dated at Madrid the 22d of February, one thousand seven hundred and thirty eight.

Signed.

EL. CARDINAL DE MOLINE,

Community General of the Holy Crusade*

{ Sign of
the Cross. }

{ Seal,
his Arms. }

In 1748 during the war between England and Spain, a Spanish ship captured by the English was sent to Boston. Among the articles in the vessel were several bales of Bulls or Indulgences issued by the Pope and printed on one side of a small sheet. Fleet purchased a large quantity of them at low price and printed songs and ballads on the back of them. In *The Evening Post* he advertised "Choice Pennsylvania Tobacco Paper to be sold by the Publisher of this Paper at the Heart and Crown where may also be had the Bulls or Indulgences of the present Pope Urban VIII either by the single Bull, quire or ream at a much cheaper rate than they can be purchased of the *French* or *Spanish* priests and, yet be warranted to be of the same advantage to the possessors. (Buckingham's Specimens of Newspaper Literature, Vol I, p. 142.)

Urban VIII was not Pope in 1748. He reigned from 1623 to 1644.

Justin Winsor related this incident in his *Narrative and Critical History of America*. I had considerable correspondence with him in 1888 relative to the words of his statement. He promised in next printing to use quotation marks to words which appeared as his own, and so gave a prejudiced aspect to his views.

Rev. Thomas C. Middleton, O. S. A., of the Augustinian

† Opening the Treasures of the Church. All the works of Supererogation are supposed to be in the Treasury of the Church, and disposed of by the Pope.

* Crusade. A Name given by Roman Catholics to several Expeditions against Infidels for conquering the Holy Land.

College of St. Thomas of Villanova, Delaware County, Pa., gives me the following information concerning these "Bulls :"

October 7, 1900.

MY FRIEND—Your query relating to the "Bulls of Indulgences," etc., at hand.

Of the particular cargo you speak of I know nothing. But I presume the "indulgences" (referred to) were the common indulgences known as *Bollas de la Cruzada*, given to Spain and her colonies for ages, with among many other privileges, leave to eat meat on fast days and days of abstinence, which was accorded for an *alms*.

Agos before the Pontiff had granted many spiritual and temporal favors to the Crusaders in the wars of Christendom against the Mahometans. These grants, which resulted in large revenues needed in carrying on the Crusades, without which Europe, doubtless, and civilization would have perished (at least humanly speaking), were subsequently confined to Spain alone to aid her in her humanization of her newly discovered lands in America and the Philippines. (Ferraris in his massive *Bibliotheca* (vol. i, art. *Bulla Cruciatæ*), treats the subject fully.)

Such were the "Indulgences," I presume, which were captured in the years you name, while on transit from Spain, where the blanks, or forms, had been printed, to Mexico, where they were to be distributed throughout the colonies of America.

Summed up briefly, the story of these Spanish, or Crusaders' Indulgences, it appears that they were eminently beneficent in furthering the enlistment of soldiers for the wars of the Crusades; while the money they brought to the Papal treasury was employed for the advantage of all Christendom.

If the Spanish crown, which subsequently fell heir (as it were) to this grant, misused the sacred character of indulgences to further its own selfish aims, that is another story, needless here to be entered on.

Emphasize, please, this proviso, that the Pontiff's expressly attached to their grant: "That the alms should be employed in the spread of Christianity, in divine worship, building churches, defrayal of the expenses of missionaries, in schools for the Indians; in brief, for the civilization of the natives."

Truly in Dno,

FR. THOMAS C. MIDDLETON, O. S. A.

MR. M. I. J. GRIFFIN.

P. S. Merely to add that in the *Short Sketch of the Pueblo Indians*, by Bishop Lamy, which I have been looking over this morning, is proof of the beneficent use these *bollas de cruzada* were put to in the civilization of New Mexico by Spain. (I hope to see the bishop's useful little paper shortly in print.)

St. James Church, Brooklyn, N. Y.

[Notes of Dr. John Gilmary Shea in Riggs Library, Georgetown College, D. C.]

BROOKLYN, January 1, 1822.

The following circular was addressed to Wm. Purcell, James McLaughlin and several other Catholic inhabitants of the village by Peter Turner on the above date:

Whatever we do in word or in work, let us do all in the name of the Lord Jesus Christ, giving thanks to God, the Father through Him.

Therefore in the name of the Lord,—and with the advice and consent of the Rt. Rev. Bishop, let the Catholics of Brooklyn having common interest to pursue and wants to relieve establish an association the better to attain those desirable objects.

In the first place we want our children instructed in the principles of our holy religion, we want more convenience in hearing the word of God ourselves. In fact we want a church, a pastor, and a place for Interment.—All of which with the assistance of Divine Providence, we have every reason to expect by forming ourselves into a well regulated Society.—and as we have not only cheerfully assisted in building the churches in this Diocese from time to time, but nearly all the churches in the United States lately erected, we have every reason to expect the cheerful assistance of the laity as well as the Right Rev. Bishop and all his clergy.

STATISTICS OF ST. JAMES CHURCH, BROOKLYN.

Rev. Dr. Power was our first friend, and remained such to the last, he frequently came over and celebrated mass, and preached for us in private houses and elsewhere, winter and summer, and sent clergymen over whenever it was possible to do so.

Rev. Mr. Larissy celebrated the first mass at the residence of Mr. Purcell, N. E. corner of York and Gold street.

Rev. Mr. Bulger frequently celebrated mass and preached at the consecration of the ground.

Rev. Mr. McAuley, late from Rome and who remained with the Bishop, helped us to collect in the summer of 1823 and occasionally celebrated mass.

Rev. Mr. O'Gorman sometimes came over to celebrate Mass and to attend funerals. Rev. Mr. McKenna also celebrated Mass and lies interred near the church.

On the 7th of January 1822 the first meeting was organized at the house of Peter Turner, S. E. corner of Washington and Front Street. [Error. It was held at William Purcell's.—EDITOR RESEARCHES.]

James McLaughlin and William Purcell were zealous and indefatigable co-laborers on such occasions.

March 1st, 1822, four lots of grounds were bought at corner Jay and Chapel street for \$800; \$500 were paid and mortgage given for \$300.

April 25th, 1822, the ground was consecrated and Rev. Mr. Bulger preached a sermon.

A census was taken at this time and after a careful inquiry, it was found that only seventy members were able to contribute anything either in labor or in money.

June 25th 1822 Building Committee appointed George S. Wise, Peter Turner, William Purcell, Quinton M. Sullivan and James Rose said committee.

The building of the Church progressed slowly without the aid of a clergyman; increasing application was made for one but without effect.

December 31st 1822 the following trustees were incorporated under the general act, George Wise, Peter Turner, William Purcell, D. Dawson, P. Scanlan, William McLaughlin and J. Rose.

June 10th, 1823, the bishop was again solicited for one and informed the church was ready for consecration as far as we were able to make it so.

August 13th wrote to Boston, with the consent of the Bishop, for Rev. Mr. Burns.

August 26th, 1823, the church was consecrated by Bishop Connally, assisted by Rev. Dr. Power.

September 19th, 1823, were expended on the church, and leveling and fencing in of burial ground \$7,118.16.

—1823 the church was insured and \$3000 dollars borrowed to complete the within.

February 13th, 1824, the Bishop was again solicited for a clergyman.

August 2d 1824, a general meeting took place in the church on which occasion a Sunday-school was established, and a resolution proposed and passed unanimously to apply to the Archbishop to intercede for us with the bishop, to obtain a clergyman.

October 4th, 1824—On the death of Rev. Mr. McKenna, all the ground in front of his grave was added to be reserved exclusively for the

use of the clergy. At the same meeting the pews were ordered to be hired until the first of May.

November 22d, 1824, George S. Wise died, universally lamented. He was continually assisting us, had a benevolent heart and was attended in his last moments by Dr. Power, and died, it is hoped, a good Catholic.

January 10th, 1825, Dr. Power kindly sent to Ireland for us for Rev. Mr. Duffy. That Reverend gentleman did not come at that time and the \$220 sent were returned to our treasury. The bishop was then in Europe.

February 20th, 1825, John ——— was appointed sexton and schoolmaster.

April 17th or thereabout, Rev. John Farnan was stationed with us by Rev. Dr. Power as the first resident clergyman and received \$600 a year and house rent free.

[Additional information may be obtained from *Historical Records and Studies*, October, 1900, published by the United States Catholic Historical Society, of New York, in article, "PIONEER TIMES IN BROOKLYN," by Thomas F. Meehan.]

Religious Oppression in Massachusetts 1800.

JUNE 16 1780.

The Constitution of Massachusetts adopted in its Declarations of Rights declared:

"It is the right as well as the duty of all men in society publickly and at stated seasons, to worship the Supreme Being, the Great Creator and Preserver of the Universe. And no subject shall be hurt, molested, or restrained in his person, liberty or estate, for worshipping God in the manner and seasons most agreeable to the dictates of his own conscience; or for his religious profession or sentiments, provided he does not disturb the public peace, or obstruct others in their religious worship.

As the happiness of a people, and the good order and preservation of civil government, essentially depend upon piety, religion and morality; and as these cannot be generally diffused through a community, but by the institution of the public worship of God and of public instructions in piety, religion and morality, therefore, to promote their happiness and to secure the good order and preservation of their govern-

ment, the people of this commonwealth have a right to invest their Legislature with power to authorize and require, and the Legislature shall, from time to time, authorize and require the several towns, parishes and precincts, at their own expense, for the institution of the public worship of God, and for the support and maintenance of public Protestant teachers of piety, religion and morality, in all cases where such provision shall not be made voluntarily."

How this requirement was exacted is set forth in a letter [in archives at Baltimore] from Rev. John Cheverus to Bishop Carroll dated Boston, March 10, 1801, relating a trial which took place on the 5th.

"Mr. Kavanagh, a reputable merchant living at New Castle, in the county of Lincoln, District of Maine, who had fitted up at his own expense a small neat chapel where I officiated last year for better than three months, he thought, in consequence, he would be free from paying taxes to the Congregational Minister of his township but the Judges of the Supreme Court now sitting at Boston declared unanimously that he must pay for the support of said Minister, even if he had a priest residing with him. 'The Constitution' said they 'oblige every one to contribute for the support of *Protestant* Ministers and for *them alone*. Papists are only tolerated, and as long as their ministers behave well, we shall not disturb them, but let them expect no more than that.' We were present, Dr. Matigon and myself and as you may suppose listening with rapture to the above and many other flattering speeches. I really believe, should my former trial come on again these gentlemen would not be ashamed to set me on the Pillory."

This reference to a "former trial" is mentioned in the same letter thus: "Dr. Matigon has already informed you, that for having married a Catholic couple (though the parties presented themselves afterwards to a Justice of the Peace) I was indicted and tried last October at Wiscasset in the company and at the same bar with thieves, men guilty of forgery etc., etc., There is still a civil (rather a very uncivil) prosecution carried on against me for the recovery of a fine of 50 pounds of this currency and this I am afraid I shall be condemned to pay."

Letter of Rev. John Hughes to Rev. S. Bruté, Concerning a
Paper Signed by Philadelphia Priests, Justifying Bishop
Conwell in Suspending Rev. William Vincent Harold.

During the Hogan-Harold-Conwell Schism at St. Mary's Church, Philadelphia, which continued from 1820 to 1830 before being subdued, Rev. William Vincent Harold, who had been the upholder of Episcopal authority against the malcontent, Rev. William Hogan, was himself in 1827 deprived of his faculties by Bishop Conwell. Then Harold assumed almost the same position towards the Bishop as that he had been opposing.

Rev. John Hughes, afterwards the illustrious Archbishop of New York, who had, in 1826 been ordained at St. Joseph's Church, Philadelphia, by Bishop Conwell, was appointed pastor of St. Mary's in the place of Father Harold. Prior to that, however, in October, 1826, terms of settlement of the controversy between Bishop Conwell and the Trustees had been agreed upon and the articles sent to Rome for consideration.

Father Hughes had communicated to Rev. S. Bruté at Mt St. Mary's a transcript of the articles, telling him the Trustees were ready to amend them and also asking his advice concerning his, believed to be soon, change to St. Mary's.

Father Bruté on March 22d, 1827, wrote to Father Hughes, saying: "You know my full opinion of the fatal articles. You tell me the Trustees are ready to see them mended. I would then entreat the Bishop humbly, but to the last, most earnestly to leave me in my situation until they are actually mended. You do good in your situation and only good, by keeping, as I have no doubt you do, your blessed strict line of duty free from interference with matters not belonging to it, avoiding curious or busy questions from persons out of your official call, so many people in large cities being continuously planning and canvassing without any vocation or grace for it, and too often without the pure intention duly studied before God, which alone should bless such inquiries, complaints or propositions. A zealous and diligent pastor in your vast cities has so much of real duty to perform that he must early find means to keep strictly to his only actual character and leave Providence to dispose of everything else in a manner that subjects him not to undue responsibility. My poor advice, you see, is to keep to your present situation as long as your Bishop leaves your powers in it." (*Hassard's Life of Hughes*, p. 57.)

On May 7th Father Hughes wrote Father Bruté the following letter, which we present by the favor of Rev. Edm J. M. Schmitt, of Santa

Rosa Infirmary, San Antonio, Texas. It explains the signing of a paper by Philadelphia priests at the request of Bishop Conwell, justifying the suspension of Rev. Wm. V. Harold :

1827.

The Rev. S. Bruté, Professor of Theology, Mount St. Mary's Seminary, near Emmittsburg, Maryland :

PHILADELPHIA, May 7th, 1827.

REV. DEAR FRIEND.—I have received your kind favor of the 23d of April this morning, and feel the distrust you manifest in it with regard to the secrecy I was to observe on the subject of your former letters. I was determined to follow the advice contained in the last paragraph of your preceding letter, viz.: to “write you no more on this subject.”

If we could distinguish truth from falsehood by the sight or *hearing* I would have no reason to change my determination. The confidence which, as you say, was reciprocal, has never been, and never shall be violated on my part. No man in Philadelphia has ever heard from me one sentiment of yours or of Mr. Egan's on the subject alluded to. I believe no young man has ever found in the beginning of his ministry such a trying, such a critical or such a difficult situation as that in which it has pleased God to place myself. But I confess that anything like reproach from you who were once *homo unanimi is, dux meus et natus meus*, is more trying than all I had to bear. Rev. Mr. Kenny has not been suspended, nor did I ever hear that the Bishop ever had any such intention. But it was told, and even believed in this city, that both he and Mr. Roloff and Mr. Dwenn were suspended for not signing that paper of which you make mention. It is said that Mr. Harold is suspended, and so he is as far as the revocation of his faculties may be called a suspension. And as to that paper in signing which I had the misfortune to be concerned. I shall give you its history as far as it relates to myself. In the first place the Bishop was *determined* to do what has been done, no matter who would approve or oppose it. But some who think themselves his friends wished to make tools of us to screen him from odium, and make us enlisted in his measures. For this purpose a paper was drawn up charging Mr. Harold with arrogance and domineering, etc., etc. I refused to sign it on any conditions whatever, on the principle that I had *nothing* to do with the matter. It was then proposed whether the Bishop had a right to ask the opinions of his clergy. I could not deny it. On Sunday I received a message in the name of the Bishop requesting or rather commanding me to attend a meeting of him and his clergy at St. Augustine's in the afternoon. I did attend, when a milder form was presented in these words: “Resolved,

That in consequence of the very reprehensible conduct of Rev. Mr. Harold *to his Bishop* for some time past, we do not conceive that the Bishop would act improperly or uncanonically, were he to refuse to continue Mr. Harold's faculties. Such is our opinion." Signed.

But even this I refused to sign for the same reason, until I was assured solemnly that this paper was never to leave the Bishop's desk, unless it would be necessary to show his Superiors. When behold the next thing I heard was that we had clubbed together in a conspiracy against Mr. Harold. And next to that the Sheriff. It seems that the paper with several remarks on the merits of the case had been sent to the clergymen at a distance, some signed it, others did not. But Mr. Dwenn gave it into the hands of Mr. Harold and hence the law suit. It is said (and I fear with truth) that the Bishop has denied having called the meeting. He called it and was present when the paper was signed. You look at it in the proper light when you say that "all is before God." Public opinion is against us here. But public opinion is credulous, it concludes according to its premises and when it is ill informed its conclusions are rash and often times wrong. It has had to acknowledge this a thousand times, but in every new case its decisions are as dogmatical as before. It is an idiot because it has no memory and of course cannot learn by experience.

As to the articles I never considered them unexceptionable and all I meant to say in their favour was that they were not so bad as they had been represented. As to the expression "more than ready to mend them" I think the fact of the Trustees having submitted them to the *revision* of the court of Rome will be its justification. I will copy this supplement. It begins in these words. "The undersigned Roman Catholics, Trustees of St. Mary's Church (incorporated) in Philadelphia, having appointed a Committee to confer with the Rt. Rev. Dr. Conwell, on the subject of the schism with instructions that the terms of admission into the Church should be made as easy as possible and that no priest should be appointed as pastor in said church against whom the congregation represented by the trustees had any reasonable objection and the Rt. Rev. Bishop having agreed to these measures according to *an understanding* on that subject by the parties, *which imported* that nothing should be done in that cause, in violation of Catholic principles of which the holy See is the judge.

"Therefore the above act of settlement is humbly submitted to the Sacred College of the propaganda for its decision on the points that may affect the canons and general discipline of the Roman Catholic Church,

done at Philadelphia in the vestry room of St. Mary's Church, November 4, 1826.

"Witness the seal of the Corporation. In the posture of kneeling at the feet of his holiness and begging his paternal benediction, we subscribe ourselves most respectfully." Here their names follow, Mr. Meade being marked absent. I do not know whether you will look on this as any relief to the objectionable parts of the articles, but it seemed so to me, and hence without having weighed my words I observed that the trustees were "more than ready to mend them."

On the whole, I may tell you that my heart is almost breaking at the prostration of religion in this city in consequence of the ignorance of the people generally, and on account of that Mr. Cummiskey and Mr. Harold are removed from the discharge of the ministry, while Mr. Hayden has gone, I fear, not to return. The substitutes are poor—Mr. Donohue, and Mr. Riley, and Mr. Baxter and myself; and to crown all, the congregation of St. Joseph's, which was doing well, is much excited at my removal. I have been sent to St. Mary's on last Sunday for the first time, after having held out against it until the only alternative I had was to obey or else to leave the diocese, which I would gladly do if I thought such a step at this moment would not prove injurious to religion here. I am convinced that with the blessing of God I would have been able to do something towards restoring it had it not been for the unlucky prejudice raised by the cry of persecution and conspiracy against a clergyman in whose favor were enlisted all the benevolent sympathies of such as love eloquence and hate the Bishop, that is to say, of nearly all Philadelphia.

That paper to which I put my hand, against both my head and heart, originated in darkness; and, I am sorry to say, ended in treachery. It had, and could have, no useful object, as I observed at the time. *Cui bono?* But I was answered for the Bishop's own satisfaction, and for nothing else; and I fear it was something else—it was to divert public odium—to make it fall even on those who under actual circumstances were opposed to the measure that excited it. And it has succeeded. But this would be little if the efficacy of our ministry were not injured by it. It is hard to do any good by preaching, especially when you have to contend with the passions of the audience. Still, for my own part, I am determined, with the grace of God, to do all I can. I have followed the plan of familiar instructions on the catechism every Sunday evening, and I think it has had a good effect. They say that so many communicants were never seen at Easter as there has been this year, and many are still preparing. There are even conversions amidst all the scandals of the time,

and I have nine Protestant ladies under instruction. They come to my room on Wednesday evening to say the catechism. I have announced on last Sunday that I will commence the explanation of the Christian doctrine in the church every Thursday evening. It be for youth, but the church will be full and the people will hear their own duties explained over the heads of the children. I don't know what will be my textbook, but I think it will be "Hay's Catechism," abridged. It may do some good, but the discouragements are great on one side and very little to support anything of this kind on the other. Still, I shall do what I can, and perhaps God will have mercy on the children, if not on the parents. As to that lawsuit, I have nothing to apprehend, unless it be criminal for a priest to answer a question put by his Bishop in a matter purely ecclesiastical. I have given you the very words on which the suit is founded, and I think it betrays as great a want of judgment as of anything else in Mr. Harold to bring us before a civil court about it. It may be, dear Mr. Brut , that you will condemn many things in this letter; but I have dissembled nothing. I have no spite against any one, but I have been sorely injured in this business. If I could bear in the spirit of resignation and penance it might be well for me; and as it is, it may be for my good, as it has shown me what I knew before, that the man who labors for anything less than his God is mistaken. Even popularity, which is a greater temptation than money, is not worth having; unless by a conscientious discharge of our duties to God. But here, if the people only smile on you and ask you to tea, etc., they seem to think they have bought you out for life—that you are bound even in gratitude to be the slave of their thoughts. I believe that in this notion, in the powers of friendship that was received with too much familiarity by the clergy in times past, that originated that spirit of interference on the part of the people which has divided them into friends and enemies, according to their prejudices and their partialities. You will hardly have patience to read all this. Please give my love to Mr. Egan, and tell him I have a pupil for the seminary when he comes in July. I would be glad he would write to me. He may read this, and except that part which seems to censure others, I do not care who may see it. But I beg you not to be uneasy about anything you write in confidence. We are all well. Give my love to all—Mr. Lynch, McGerry, (?) Hickey, and all the young men and sisters. I have great need of your holy prayers, and I trust you will not forget me till these trials pass away. Excuse what is unintentionally wrong and confused in this letter, and believe me still your affectionate brother in Christ.

JOHN HUGHES.

**Washington Square Philadelphia, the First Burial Ground for
Catholics—For Patriots of the American Revolution,
and for Martyrs for the Faith, the Exiled Aca-
dians—Their Petition to the King of
Great Britain.**

EDITOR CATHOLIC STANDARD AND TIMES: The Daughters of the American Revolution have placed a memorial stone in Washington Square to the memory of the soldiers of the Revolution who were there interred when it was a Potter's Field. The remembrance of these unknown battlers for liberty is commendable. But the same ground is the resting place of martyrs of the Faith of the Church.

It is not, however, among the possibilities that the Catholics of Philadelphia will ever place a memorial stone there to tell that many who suffered for the Faith are there interred. In November, 1755, the Acadians to the number of 450 were just cast upon the streets of our city. They, with thousands of their friends or relatives had been simply torn from their happy homes in Acadia and scattered along the coast towns of the British provinces, Pennsylvania getting two ship loads. Their Faith was despised and their lands coveted. So they were made exiles. Those brought to our city were huddled on Powell's land, on Pine, from Fifth to Sixth. They sorrowed deeply and longed for their homes. Sickness came on them. The dead were buried in the Potter's Field, now Washington Square. It was not then the level, beautiful planed space it now is. A small stream ran through it from Seventh and Spruce towards Sixth and Walnut. Another met it from the northwest.

When Catholics pass through or by the Square let them remember that confessors and martyrs of the Faith were there interred almost 150 years ago. "Their bones are now dust; their souls with God, we trust."

Washington Square is also worthy of respect as being, a portion of it, probably, the burial place of the Catholics of Philadelphia prior to the founding of old St. Joseph's Church and up to 1740, if not later. I have not discovered any records to prove this, but, beyond the positive evidence thus lacking, I am well satisfied from traditionary and other sources that a part of Potter's Field was the

interment place of our early brethren in the Faith in our city. What portion this was I am unable to state, but a study of the ground, its streams and incidents relating to the ground has made me locate the Catholic portion as the southeastern section, towards Sixth and Locust. There is very clear traditionary declarations that one of the ancestors of our well-known fellow-Catholic, Charles H. A. Esling, Esq., was buried there about 1741. It is to be noted as a remarkable fact that the Eslings have kept the Faith in all the years that have passed since the founder of the family came to our city. It is only equaled by the Wilcox family, of Ivy Mills and Philadelphia. Are there any others who have held the Faith for more than 150 years or even for 100?

So there are few patriotic events commemorated in our city that Catholics cannot out of the event or place have a record presented of religious significance. As Dr. Mitchell's admirable work, "Hugh Wynne," was the inspiration that led to the erection of the memorial tablet to the soldiers of the Revolution who died in the jail at the southeast corner of Sixth and Walnut streets, I might mention that the story shows a Sister of Charity visiting the prisoners in the jail and that the Sisters had a convent in Willing's Alley, next to St. Joseph's. Catholic readers are apt to think this relation to be a fact of history. It is not. It is simply an author's license in joining widely separated facts to make one harmonious recital. The British jailer, "the brute Cunningham," is also in the story stated to have been a Catholic. Of course this is one of the innumerable instances in which one of our fallen ones has his faith declared for him, though he made no manifestation of it. In some record of Revolutionary days I found he was stated to be a Catholic, but a note of that record being misplaced, on application to Dr. Mitchell I found he was in the same position—knew that Cunningham was a Catholic by profession, but hadn't the record. Have any of your readers? When the British left Philadelphia, Cunningham went with them to New York and his reputation for brutality continued. He was hung in London about 1790. He is in history as one of ours so we may as well own up to him and offset his brutality with the charity of the Sisters and the deeds of many score of the Catholics among the unknown dead in Washington Square.

MARTIN I. J. GRIFFIN.

Philadelphia, October 16, 1900.

In a petition to King George II the Acadians of Pennsylvania said:

"The miseries we have since endured are scarce sufficiently to be expressed, being reduced for a livelihood to toil and hard labour in a southern clime, so disagreeable to our constitutions, that most of us have been prevented by sickness from procuring the necessary subsistence for our families, and therefore are threatened with that which we esteem the greatest aggravation of all our sufferings, even of having our children forced from us, and bound out to strangers, and exposed to contagious distempers unknown in our native country.

"This, compared with the affluence and ease we enjoyed, shows our condition to be extremely wretched. We have already seen in this province of Pennsylvania two hundred and fifty of our people, which is more than half the number that were landed here, perish through misery and various diseases. In this great distress and misery, we have, under God, none but your majesty to look to with hopes of relief and redress. We therefore hereby implore your gracious protection, and request you may be pleased to let the justice of our complaints be truly and impartially enquired into, and that your majesty would please to grant as such relief as in your justice and clemency you will think our case requires, and we shall hold ourselves bound to pray," etc.

These two hundred and fifty Catholics were interred in "The Potter's Field" now Washington Square. They suffered for the faith and died martyrs for it.

"The government, and the inhabitants of Philadelphia, when near five hundred of them were landed in a plight of misery which beggars all description, received them with the liveliest compassion, and provided for their wants with the readiest liberality. They were immediately committed to the charge of the conservators of the poor, to be lodged and fed at the public expense; while benevolent individuals of the society of Friends, made and collected considerable subscriptions for their more comfortable subsistence. One of the almoners of the city, on this occasion, Anthony Benezet,—a model of philanthropy, with whose character those of the English public, who have read Clarkson's History of the Abolition of the Slave Trade, cannot pretend to be unacquainted—devoted himself to the alleviation of both the physical and mental wretchedness of the unexpected guests.—[Walsh's "*Appeal*" from the judgments of Great Britain, p. 90.]

The First American "Mission to Non-Catholics."

Written for the Citizen by Martin I. J. Griffin.

Every church founded is, it is true, a mission to non-Catholics, established in obedience to the divine command: "Go teach all nations," but, of late years, a special endeavor has been made to reach those "outside the Church." Perhaps the first attempt to gain a hearing in a public way for an explanation of the doctrines of the Church was made by Rev. John Thayer of Boston in 1790. He was, as he described himself, a Puritan minister of that his native city. He went to Rome, possibly to witness the "iniquities of the Roman Church" at its fountain head, if not to "convert the Pope" himself. He was there in 1783, when the beggar Labree was declared by the Church to be worthy of veneration, so great was his sanctity with all his poverty. That made the occasion the Lord often presents in some way to lead the sincere wanderer aright. The Puritan minister bowed to the Church so detested in his birthplace. Not only that, but he became a priest, and then returned to America zealous for the salvation of its people.

He was appointed by Bishop Carroll the successor of the unworthy founder of the church in Boston, the Frenchman, the Abbe de la Poterie, whose erratic behavior could have made no favorable impression upon the hostile minds of the Bostonians.

But "the convert is more zealous than the believer," says the Arabian (is it?) proverb. So on November 24, 1790, Father Thayer announced in one of the newspapers that "fully persuaded that he has found the inestimable treasure of the gospel, is greatly desirous of imparting it to his dear countrymen. For this purpose he offers to preach on the evenings of the week days in any of the neighboring towns. If any persons desire to hear the exposition of the Catholic faith (of which the majority of Americans have so mistaken an idea), and will furnish any place for the accommodation of the hearer, Mr. Thayer will be ready to attend them. He will also undertake to answer the objections any gentlemen would wish to make, either publicly or privately, to the doctrine he preaches; and he promises that if anyone can convince him he is in error, he will make a public and solemn recantation of his present belief, as he has done of the Protestant religion in which he was educated. 'Freely he has received, freely he gives.'"

Isn't that very close to our now-a-days-way, save that in his zeal for the to him new, but yet the old faith, he supposed "his dear country-

men" in the towns adjacent to Boston would be eager to hear the exposition of a faith they had a "mistaken idea" of. Mankind hasn't changed toward a betterment that induces "our dear countrymen" to call for such definition of the doctrines and to "furnish the place of accommodation for the hearers." If the expounder of the faith goes and has the place provided for the "mistaken" Americans, then they may, and usually do come.

Of course the towns neighboring Boston didn't bother about availing themselves of the offer to hear doctrines they were told they had a mistaken idea of, but, nevertheless, Father Thayer's challenge, as it got to be regarded by the ministers, gained a hearing where, perhaps, it could secure better attention—in the newspapers.

George Lesslie, a minister at Washington, up in New Hampshire, read the proposition of the Catholic missionary at Boston. He didn't adhere to its terms and invite Father Thayer to his town and prepare a place, even his own church, to have the doctrines he was soon proved to have a mistaken idea of, explained to his people.

Instead of that he announced, "As the gauntlet is thrown down by Mr. Thayer; it is taken up by George Lesslie." So Father Thayer exclaimed, "Come on! I stand forth in defence of genuine Popery, which is taught in all councils, catechism and schools of the Universal Church. . . I do not undertake to defend all those articles which our adversaries, out of their abundant liberality, and for reasons best known to themselves, have added to our creed, as the Pope's infallibility, adoration of the saints, of their images and relics, breaches of faith with heretics, etc."

So on January 27, 1791, "in expectation of some opponent" he began "a controversial lecture at the Catholic church" in Boston, to which he invited "all who love the truth and sincerely desire salvation, and they will hear great and important things which have hitherto been carefully concealed from them. . . It is no vain presumption in my own learning or abilities that prompts me to this step; my only motive is the salvation of souls."

But he announced that if Lesslie's desire "is to dispute in the public papers" he was ready for him "as soon as any printer will consent to give our controversies a place."

The *Gazette* was willing, and to it they went, and during 1791 and '92, they continued until in August, 1792, A Protestant said to *The Gazette*: "The Rev. Mr. Lesslie, in the judgment of us all, failed in the

attempt. His brethren in the ministry, and from kindness to him, and from charity to their flocks, which may be misled by the perverting efforts of the Popish priests, ought to lend him a friendly hand to get out of his present embarrassment."

Doesn't it read queer nowadays to have a defender of the faith declare the Pope's infallibility to be an article added to the creed of the Church by its adversaries?

Father Thayer declared: "Some divines, indeed, carry their respect for the sovereign pontiff so far as to suppose that Christ will never suffer him to propose anything to the Church as faith which is contrary to divine revelation or, in other words, that he is infallible."

But Lesslie and his allies ever kept roaring: "Where does infallibility lie?" and his opponent was charged by Father Thayer with "unfairness in crowding this article" into his creed when he had "often declared from the press that he believes not the Pope's infallibility."

And yet the taunt, as I well remember, in my youthful discussions with companions, ever continued, "Where does infallibility lie?" until the Vatican council settled that, and relieved the faithful and the adversaries alike from all "opinions." I have ever since rejoiced at the decision.

Though a stalwart in the faith, Father Thayer wasn't steady-minded in other ways. Even while resenting the belief in Papal infallibility made by his adversaries, he was reported to Bishop Carroll as saying "he would not obey the bishop, but place himself under the jurisdiction of the Pope in case he should be ordered by the bishop to leave Boston." But in the archives at Baltimore years ago I found his declaration to Bishop Carroll "that he acknowledges and will submit to the authority of the bishop in case his removal should be required by him, and this shall be binding on him until a general regulation respecting the power of the bishop in removing clergymen be settled by common consent of the American clergy."

There yet continue so many disputes that I think the regulation has not been determined. It may be law, but the will of the bishop is yet supreme.

Father Thayer did mission work in Massachusetts, Rhode Island and even down in Kentucky—and that's a place erratic priests go even yet. Finally he got to Limerick, Ireland, and there he died February 5, 1815, bequeathing money that was the foundation of the establishment of the Ursulines in Boston—the Mount St. Benedict that, in 1834, was destroyed by a new generation of "our dear countrymen" in their "mistaken ideas" of the Catholic Church.

St Vincent De Paul and the American Flag.

On the second Sunday after Easter is celebrated the feast of the Translation of the Relics of St. Vincent de Paul. It is one of the quarterly communion days for the Conferences of St. Vincent de Paul all over the world, and it is a day of special devotion with the Vincentian Priests and Sisters of Charity.

The feast was established in 1830 when a grand religious demonstration occurred in the city of Paris, on the second Sunday after Easter. On that Sunday the Relics of the great Apostle of Charity were carried in solemn procession from the residence of the Archbishop to the new church in the Rue de Sevres, adjoining the Mother House of the Congregation of the Mission. In that procession walked the cardinal archbishop, several bishops, a great number of priests, delegations from all the religious communities in the city, and an immense concourse of the laity. It was the greatest public religious celebration that Paris had seen since the days of the Reign of Terror, and to perpetuate its memory the feast of last Sunday was established by the Pope.

The Relics of St. Vincent, encased in a beautiful silver shrine, rested over the high altar in the Church of the Vincentians from 1830 until the dark days of the Commune came upon Paris forty years later. Then it was that the remains of the great saint were made to take refuge beneath the Stars and Stripes, against the dangers that threatened them in the Catholic city where he wrought his marvels of charity.

The American consul in Paris during the Commune was ex-Governor Roman of Louisiana. One of his daughters was a Sister of Charity and another, then a young lady, lived at home with her parents. It was feared that the mob might be attracted by the valuable silver case containing St. Vincent's relics, as plunder and robbery were the order of the day, so the permission of Consul Roman was secured to bring the shrine to his house for preservation till order could be restored. Wrapped in the United States flag the shrine was conveyed to the Roman residence, and there carefully guarded by the consul's wife and daughter.

From the front of the house the Stars and Stripes were floating during the Commune and within, the shrine of St. Vincent was covered with another flag. Miss Roman was specially impressed with the importance of the treasure she possessed. She kept a lamp burning constantly before the Relics and spent much of her time in prayer, that God, through the intercession of St. Vincent, would restore peace to the agitated capital of France.

Quieter days came after a while and the precious reliquary, with its contents, was returned to its place over the high altar in the Church of the Vincentians.

The Romans took up their home in Paris—the parents were French by birth—and there the parents died. After her mother's death this American girl, now grown to womanhood, who had so jealously guarded the relics of St. Vincent while wrapped in the flag of her native land, went to the Saint's successor and asked him to receive her as a Sister of Charity. Her request was granted and she wears to-day the white cornet. This narrative was suggested by the recent visit of this Sister to this country. She came as a delegate to a quiet family celebration, which took place at Emmitsburg, Md., on St. Joseph's day, the 19th of March, last, to commemorate the fiftieth anniversary of the union of the American branch of the Sisters of Charity with the parent society in France. She was accompanied by her elder sister, who had entered the Community before the Commune, and the incident of the flag. Both, we believe, sailed for France a few days ago. It will no doubt be of interest to the thousands of members of the St. Vincent de Paul Society, in the United States, to know that the relics of their great patron were preserved from outrage by being placed under the protection of the flag they love, and that an American girl was the guardian angel who watched beside these precious remains in the hour of danger.—*Western Watchman*, St. Louis, Mo., May 3, 1900.

An Early Nuptial Mass in Colonial Pennsylvania.

In the October, 1900, issue of this *RESEARCHES* an account was given of the interment of Emanuel Holmes, the first known Catholic soldier of the Revolution. Additional information concerning him is derived from Charles H. A. Esling, Esq., now resident in Dresden. He writes:

DRESDEN, Oct. 19, 1900.

DEAR BROTHER GRIFFIN—Are you aware of the fact that the wife of Emanuel Holmes, an account of whom appears in the October *RESEARCHES*, was Mary Magdalen Esling; that they were

married in very "swell" style for those days. See Esling genealogy."

In *Records of The American Catholic Historical Society of Philadelphia*, Vol. II, the genealogy is given. By this it appears Mary Magdalen Esling was married by Father Ferdinand Farmer on July 2d, 1767. The genealogy says: "This marriage seems to have been quite an event in the Esling family. The record in Father Farmer's handwriting is as follows:

"1767. Philadelphiae, Julii 2, præmissis 3 denuntiationibus, Emanuel Ohms, juvenem et Mariam Magdalenam filiam Georgii et Magdalenæ Esling, conjugum, ambos Catholicos, præsentibus, testibus, Rudolpho Esling et Johanna Wilhelm, Catholicis. Postes eis celebratione Missæ benedixi."

Not only were they married with nuptial Mass, as this record proves, but it was also one of the earliest celebrated in the Colony, which ceremony, from its infrequency, always gives a spiritual brilliancy to such an occasion; but family tradition has also perpetuated the primitive splendor of the wedding feast which followed, and which with the rustic simplicity and merriment of those days, was held under the wide-spreading branches of a great tree which stood in front of the farm house of the bride's father on Seventh Street near High (now Market).

The Esling genealogy, p. 342, says: "The issue of Emmanuel and Mary Magdalen Ohms, as far as known, were:

"James, born November 20, 1768, baptized Nov. 22d, by Rev. Robert Harding; sponsors, Simon and Mary Magdalen Haug. The name is here written *Holmes*.

"Mary, born November 3, 1772, baptized by Rev. Ferdinand Farmer, November 5th; sponsors, Francis Varrel and Catharine Keasey (Casey?). The name is here written as *Holmes*"

Mr. Esling says in the genealogy: "Ohms is undoubtedly the originally spelling, the anglicization of which is probably Holmes. There are three other entries in the register (of St. Joseph's), in which Emmanuel and Mary Magdalen Ohms acted as sponsors, to wit: Mary Lariole, daughter of John and Anna (*aliunde* La Viole), baptized December 30, 1769. Emmanuel Joseph Roderigo, son of ———, and Joseph Roderigo, August 26, 1771. Matthew, son of Francis and Elizabeth Varrell, baptized Oct. 10, 1773. In each case the name is spelled *Ohms*.

The line is now extinct.

Number of Catholic Burials in Philadelphia in 1748-1759.

About 1740, Christ Church began the publication of reports of deaths, christenings and interments in the city. A number of these reports are preserved by our present Board of Health. The first, and only one during Father Greateon's time giving the number of Catholics, reports the death of eight males and ten females, from December 24, 1748 to December 24, 1749.

From the same dates yearly the interments of Catholics were:

1749,50	7 males,	8 females,	15
1750,51			21*
1751,2			16*
1753,4	12 "	9 "	21
1754,5	11 "	8 "	19
1755,6	22 "	25 "	47
1756,7	13 "	11 "	24
1758,9			40

These records show the interments of 221 Catholics from December 24, 1748 to December 24, 1759. Prior to the 1749 report there is no separate mention of Catholics. By this I am of opinion that Catholics were buried in the STRANGER'S GROUND until December, 1748, when a portion of it was specially reserved to Father Greateon for the interment of Catholics and thenceforth a special record of the number of such interments were made. A portion of the N. W. section, of the present Franklin Square was so reserved for burials of Lutherans.

Somehow I have come to believe that the South Eastern section of the present Washington Square was the part reserved for Catholic burials. A creek ran through the ground from the South West towards Sixth and Walnut where it united with a creek starting at Tenth and Arch which ran southeasterly to the Potter's Field and thence continued into Dock Creek. Interments ceased in 1795. If this be correct then is that part of Washington Square consecrated ground. The first dead of the faithful of the first congregation are buried there. There also are the Acadians who, exiled from their invaded and destroyed homes, died true martyrs of the Faith in our City and were buried in the then Potter's Field, while later 2000 soldiers of the Revolution, British and American were buried there. So it is holy and patriotic ground.

*Gentleman's Magazine, London, 1753 page 303.

**Pamphlets in the Archives at Baltimore Relating to the Schism
at Norfolk, Va., and Charleston, S. C.**

1. A vindictory address or an appeal to the calm feelings and unbiased judgment of the Roman Catholics of Norfolk, Portsmouth and their vicinities respecting the foul charges alleged against the writer in presence of the congregation of Norfolk on the 23d of February 1817. By the Rev. James Lucas with an enquiry into the causes of the abuses which have for some time past prevailed in the affairs of the Church. By Jasper Moran, 75 pages.
2. An address of the Roman Catholic congregation of Norfolk. A short exposition of their rights as well as of the facts (which have taken place from the 1st of December, 1815, to the present date) aiming at the total infraction and full usurpation of the same by the Rev. J. Lucas appointed pastor by the most Rev. L. Neale, Archbishop of Baltimore. Presented to and approved of by the trustees of the same congregation at their meeting in December 1815. Held at the house of E. Higgins, Esq., treasurer of the board. By the actual remaining trustees lawfully appointed by the congregation: John Donaghey, Berd Mulholland, Eugene Higgins, Jasper Moran. Printed by Shields, Charleston, S. C., and Norfolk, 10 pages.
3. To the Roman Catholic congregation of Norfolk, and the public. By order of the trustees: Alexander Oliveira, secretary of the Board, Norfolk, June 20, 1818. Printed broadside.
4. To the Roman Catholics of Norfolk. By order of the trustees: A Oliveira, secretary, Norfolk, Thursday, June 25, 1818. Printed broadside.
5. Letter addressed to the Most Reverend Leonard Neale, Archbishop of Baltimore by a member of the Roman Catholic congregation of Norfolk, in Virginia. 44 pages. Appendix, documents, 47 pages, 1816 written on title page.
6. To Dr. Matthew O. Driscoll, Signed J. P. de Cloriviere. Charleston, October 21, 1818.
7. Documents relating to the present distressed state of the Roman Catholic church in the city of Charleston, state of South Carolina. Talk no more so exceeding proudly, let not arrogance come out of your mouth, for the Lord is a God of knowledge and by Him actions are weighed. 1 Samuel. Chap. 2, verse 3. Charleston, S. C. Printed by J. Hoff, 118 Broad St., 1818, 26 pages.

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209 NORTH TWELFTH STREET,
Philadelphia, Pa.

Gen. John Sullivan

Of the Continental Congress and the Army of Washington,
the Son of an Irish Catholic, Denounces the Canadians
and Their "Cursed Religion."

PHILADELPHIA, September 5, 1774.

SIR :—Your favor came safe to hand by Mr. Wharton, am much obliged for the seasonable hint you have given respecting masts. I should gladly give you an account of our proceedings but am under obligations of secrecy, except with respect to the general non-importation and non-exportation, the former to take place on the first of December next, the latter in September following. We have selected those Acts which we determine to have a repeal of or forever restrain our trade from Great Britain, Ireland and the West Indies, among which acts is Canada Bill, in my opinion, the most dangerous to American liberties among the whole train, for when we reflect on the dangerous situation the colonies were in at the commencement of the late war with a number of those Canadians on their backs, who were assisted by powerful Indian nations, determined to extirpate the race of Protestants from America to make way for their own cursed religion, so dangerous to the State and favorable to despotism and contemplate that by the late Act their territory is so far extended as to include by far the greater part of North America : That this will be a city of refuge for Roman Catholics who will ever appear in favor of prerogative of the Crown, backed by an abandoned minister, aided by the whole force of Great Britain and assisted by the same Indian na-

tions, we must suppose our situations to be infinitely more dangerous now than it was then, for while we are engaged with the Canadians on our frontiers, our seaports must yield to the ministerial fleet and the army, if they once prevail no man must expect safety until he professes that Holy Religion which our Sovereign has been pledged to establish. I am certain that no God may as well exist in the universe as those two Religions where the Papists have the power to expire the profession of the other. We can easily discover the designs of the Act and are determined to counteract it in all events. I hope to have the pleasure of seeing you in a few days after this letter comes to hand and give you a particular account of our proceedings in the interim.

I am yours, respectfully,
CAPT. JOHN LANGDON.

JOHN SULLIVAN.

[Letters by Josiah Bartlett, Wm. Whipple and others. Written before and during the Revolution. Philadelphia, 1889. p. 5.]

John Sullivan, at date of the above letter, was in Philadelphia as one of the Delegates from New Hampshire to the first Continental Congress in session at Carpenter's Hall.

The Canada Bill referred to by John Sullivan was the Act passed by Parliament, June, 1774, commonly known as *The Quebec Act*. It extended the boundaries of that Province so as to border on the Western part of the discontented British Colonies. It gave the Catholics of Canada, virtually all its people, the rights, privileges and burdens of their religion which they had possessed when under the rule of France.

This Act was "the last straw," said Henry Armitt Brown, in his Carpenter Hall Centennial address.

The First Continental Congress in which John Sullivan was a Representative from New Hampshire, and George Washington, Delegate from Virginia, one month after the date of Sullivan's letter to Langdon, adopted an address to the King assuring him that when the Quebec Act, with three others named, were repealed, commerce would again be resumed.

On October 21st the Congress, in an address to the people of Great Britain, declared the Act passed extending the Dominion of Canada one intended to enslave the Protestant colonies by the aid of the Canadians and adding, "Nor can we suppress our astonishment that a British Parliament should ever consent to establish in that country a religion which has deluged your Island with blood and dispersed Impiety, Bigotry, Persecution, Murder and Rebellion throughout every part of the world."

The next year an address purporting to be issued by the people of Great Britain to the inhabitants of America, said :

“We have seen the three Addresses of your Congress, the first of which is directed to us, the next to you and the last to his Majesty. And we wish we could add that we had not seen their Address to the French Inhabitants of Quebec ; because it flatters them provided they adopt the projects of the Congress, with the protection of a religion, which the Congress in their Address to us, say is fraught with ‘ Impiety, Bigotry, Persecution, Murder and Rebellion’ and therefore complain of Parliament for protecting and because it proposes a social compact with people whose genius and government the Congress in their addresses to you, and to us represent as incompatible with freedom.”

“The father of John Sullivan came to this country in early manhood, to seek an asylum from arbitrary rule at home. Having enjoyed the advantages of a liberal education, he long devoted himself at Somersworth, in New Hampshire, and at Berwick, in Maine, to the instruction of youth. His life was prolonged to the great age of 105, his death occurring in 1795. Of his six children, four took part in the Revolutionary War. The eldest, an officer in the English navy, died before the war broke out.”—[Amory's Sullivan Not a Pensioner of Luzerne.]

John Sullivan was the grandson of Major Philip O'Sullivan, one of the defenders of Limerick, who went with his regiment to France after the surrender. His family was one of the most distinguished in the south of Ireland. His father was Owen O'Sullivan, who was a teacher in New Hampshire for over fifty years. He contributed four sons, all of whom became commissioned officers, to the Continental army. Two of these later became Governors, respectively, of New Hampshire and Massachusetts. John Sullivan, when the trouble first began, was an attorney with an established reputation and with a lucrative practice. On the authority of John Adams, he was worth ten thousand pounds when he cast his lot with the advocates of independence. He held the commission of major in one of the provincial regiments.

He had seen no active service, but possessed a good theoretical military education from a close study of all available works relating to the art of war. His ability was recognized by all his associates. He was chosen delegate from his town to the first Provincial Congress of New Hampshire, and was selected by that body to represent his native province in the First Continental Congress which met in Philadelphia in 1774. He was reappointed January 25th, 1775. He was the first person chosen to

represent New Hampshire in Congress and his name heads the first roll of delegates to that body. He was one of the eight Brigadier-Generals appointed by Congress in 1775, and in less than a year from the date of this commission was promoted to Major-General.

(Some Pre-Revolutionary Irishmen : By John C. Linehan : *Journal of the American-Irish Historical Society*, Vol. II, page 77.)

Bernard Coll, Esq., of Boston, author of "The Ancestors of Gen. John Sullivan," read before the above named Society, has kindly given THE RESEARCHES the following information :

BOSTON, December 11, 1900.

MARTIN I. J. GRIFFIN, PHILADELPHIA :

According to the family history of Gen. Sullivan, his father, the old Berwickschoolmaster, John or Owen O'Sullivan, was born and educated a Catholic, but did not practice his religion after he arrived at York, Maine, in 1723. He was then about 33 years of age.

His father was Major O'Sullivan, of the great O'Sullivan and McCarty-More family of Cork and Kerry. The Major fought with Sarsfield at the siege of Limerick and capitulated with Irish army. He, the Major, it is supposed went with Sarsfield into exile into France, like most of the noble band of Irish heroes who fought against William of Orange at the Boyne, Aughrim and other places. John, who was christened Owen, was born as near as can be ascertained, in Limerick, June 17th, 1690, and therefore must have been about one year old when his father, the patriot Major was exiled to France.

It is supposed that the boy Owen and his mother either went with the Major or soon after, and resided in France until the Major was killed in a duel. The O'Sullivan people have influential relatives in France and Spain, whither some of them were banished about 100 years before for fighting against the English and for their dear old Ireland.

The son Owen was educated in the schools and colleges on the Continent, and it is thought by some that he was intended for the Church. But he appears in Ireland sometime between 1715 and 1720, when his part of his family estates were restored. But for some reason he became dissatisfied with the way matters were run there, and it is said that after some kind of a love scrape or a disagreement with his mother or his family, he emigrated to America. He had no money, it seems, and bound his services to an agent for his passage, to be worked out when he arrived at his destination. He came to this country, as a great many others did about that time, as a "redemptioner," and when he arrived, was

bound over to work out price of the passage. The work in the fields being too laborious for him, he wrote to the minister of Berwick, (there were Catholics around at that early day) and to show what his education was it is said he indited the letter in seven different languages. Some writers doubt this story, but with his classical education and his family connections he could reasonably have written in six languages—English, Irish, French, Spanish, Latin and Greek.

At any rate he secured money enough from the minister to buy out his time, made his home in Berwick, and set up teaching and drawing up deeds, with other clerical work. With him as a fellow passenger, was a little girl from Cork, whom he never saw before, named Margaret Brown, at least that is what she was called, about nine years old, also a "redemptioner," and taking an interest in her the schoolmaster soon earned enough to buy her off and put her in a home under his guidance. When she became a young woman, 18 or 20, he married her, and she became the mother of Gen. Sullivan and five other children. For a number of years it is said the schoolmaster refused to attend any church, but as a schoolmaster he had to read Protestant prayers at times and thus drifted away from whatever Catholicity he had in him. His wife Margaret or Margery as she was generally called, could not have had much or any knowledge of her religion, and being without any education except what the schoolmaster thought fit to give her, she naturally drifted off from the Mother Church too. So you can see that although both parents were probably Catholics, they had no chance to practice their religion, if they cared about it, and when their children were being reared, all went with the Protestant people around them. She was a strong-minded, courageous, hard-working woman, who toiled in the field while her easy-minded husband taught school and acted as a scribe for the neighborhood. They were married about 1734, and lived together over 60 years. She was full of spirit, and if she had been brought up a Catholic she would have stood out for her religion, no doubt.

You will find a good article about the early history of the Sullivans in the New England "Magazine" for November, page 323, written by Frank B. Sanborn. Most of it was given in a paper which I read before the Irish Historical Society three or four years ago.

Hoping this hurried sketch will be of service to you, I remain, yours,
BERNARD COLL.

P.S.—The General or any of his brothers or sister, knew nothing about the Catholic faith. All the generations since have been Protestants. B.C.

Bancroft's *History of the United States*, Vol. X, page 502, in relating the articles of Peace with Great Britain said "That New Hampshire abandoned the claim to the fisheries was due to Sullivan, who at the time was a pensioner of Luzerne," the French Minister to the United States. On page 452 he stated that "Sullivan was in the pay of France."

This charge came out of a letter of Luzerne's to Count Vergennes, the French Minister of State, in which he related that in 1780 Sullivan, a member of Congress, being in need he had, "under the appearance of a loan," given him sixty-eight guineas, and, after six months, he asked authority to charge the sum to "extraordinary expenses." Permission to do so was given.

The male descendants of Gen. Sullivan, the New Hampshire Historical Society and Hon. T. C. Amory, of Massachusetts Historical Society, took up the charge. The latter issued a pamphlet, *Sullivan not a Pensioner of Luzerne*. A second edition was issued in 1875, "With Report of the New Hampshire Historical Society Vindicating Him from the Charge of George Bancroft, that he was a pensioner of Luzerne while a Delegate in Congress in 1780-1." The charge is fully refuted but Bancroft never retracted.

At the time of the loan Sullivan, the foremost man of New Hampshire, who had served in the Army, second to Washington during the Trenton campaign—had crushed the Indian allies of Great Britain in Western New York, was, contrary to his desires, sent to Congress by his State. His pay was one dollar a day. He had lost his fortune and was unable really to support his family from his scant income during the troublesome times. He was without proper clothing becoming his station. His situation becoming known to Luzerne he loaned the sum, about three hundred dollars. As it was not repaid within six months Luzerne simply wanted to have it charged to his official account, and so a personal loan, not paid, would be reimbursed him by France.

Gen. Sullivan's brother Daniel, was a prisoner of the British in New York. He was permitted to come to Philadelphia to visit John.

It has been charged that Gen. Clinton sent Daniel to make offers of conciliation to the General—really to bribe him to bring about a cessation of the strife. Those concerned in this question may consult Amory's *Daniel Sullivan's Visit, 1781 to General John Sullivan*. But nothing derogatory to the fidelity of Gen. Sullivan has been proven. Indeed it has been amply vindicated from all tending to lessen the brightness and intensity of his patriotism.

He cursed the Faith of his father. Was it retributive justice brought his own name and fame into question?

The name [Sullivan] occurs in the line of Aodh Dubh, King of Munster, and is ninth in descent from the monarch. The original name is Suilebhan. Suil, "the eye," is derived from "sul" the sun, the eye being the light of the body.—[*The Pilot*, Dec. 15th, 1900, p. 6.]

GENERAL SULLIVAN'S REPLY TO A TESTIMONIAL FROM THE OFFICERS OF THE DIVISION COMMANDED BY HIM, ON THE OCCASION OF HIS RETIREMENT FROM ACTIVE SERVICE IN THE FIELD.

"At a time when the rapid and alarming decline of my health forces me, reluctant, from the Field, so flattering a testimony respecting my conduct by two Brigades which have so eminently distinguished themselves on sundry occasions, particularly in the course of the last Campaign, cannot fail to afford me the highest satisfaction. It is with great truth I assert that, while I feel the most lively sentiments of Gratitude for the regret you are pleased to express on my retiring from the Army, I sincerely lament the misfortune which alone could have forced me to adopt a measure so repugnant to my own wishes and so contrary to the repeated solicitations of my friends.

"Permit me to assure you, Gentlemen, that in whatever sphere of life I may hereafter move—a grateful remembrance of your faithful and virtuous services while under my command—your polite and friendly testimony regarding my conduct and your generous wishes for the restoration of my health will be impressed on my mind as long as bravery and Friendship are recognized among the virtues which dignify the human heart. I am, &c.,

JOHN SULLIVAN."

[The above letter was sold by Davis & Harvey, Philadelphia, Feb. 26, 1901.]

Report of the Number of Protestants and Papists in Ireland in 1732 and 1733, as Given by the "*Pennsylvania Mercury*" in 1739.

On September 6, 1739, the *Pennsylvania Mercury*, published in Philadelphia, gave the following report, which must have been of interest to many of Father Greacon's congregation:

ULSTER.—Protestant families, 62,620; Popish families, 38,559.

LINSTER.—Protestant families, 25,168; Popish families, 92,324.

Ten to Dublin City, Five to the Rest.—Protestant families, 169,955; Popish families, 482,215.

MUNSTER.—Protestant families, 13,337; Popish families, 107,397.

Seven to Cork City.—Protestant families, 71,823; Popish families, 517,581.

CONNAUGHT.—Protestant families, 4,303; Popish families, 44,033.

Five in Each Family.—21,515 Protestants; 220,163 Popish.

Protestant families, 105,428; Popish families, 282,313.

Protestants, 576,393; Popish, 1,412,756.

"The Legend of Marcus Whitman," Founded on Anti-Catholic Hatred.

In *THE RESEARCHES*, October, 1899, was published "The Story of Marcus Whitman Refuted," by H. M. Beadle, Esq., of Washington, D. C.

In *The American Historical Review*, January, 1901, "The Legend of Marcus Whitman," by E. G. Bourne, is given.

It is a very critical and most exact examination of the story and "demonstrates" it to be "entirely unhistorical" and a "fictitious narrative." This sustains most strongly Mr. Beadle's contention that it was founded on "a pure invention, without any facts to sustain it," manufactured by a "bigoted Protestant who could see no good in anything Catholic."

A brief outline of the story is:

About the first of October, 1842, while Dr. Whitman was dining at a trading post of the Hudson's Bay Company at Fort Walla the news comes of the arrival of a colony of Canadians from the Red River country. The assembled company is jubilant and a young priest cries out "Hurrah for Oregon! America is too late, and we have got the country." Whitman realized that if Canadian immigration has really begun the authorities at Washington ought to know it, and a counter American immigration ought to be promoted, so that when the joint occupation of Oregon is terminated, the presence of a majority of American settlers may turn the balance in favor of the United States by right of possession. The government must be informed as to the value of Oregon and its accessibility by overland emigration. In spite of the protests of his fellow missionaries, he immediately starts for Washington, where he arrives March 2, 1843, most opportunely to secure the postponement of negotiations looking to the surrender of Oregon by pledging himself to demonstrate the accessibility of the country by conducting thither a thousand immigrants, which he does during the ensuing summer.

Prof. Bourne declares: "In both the essentials and the explanatory details the story of how Marcus Whitman saved Oregon is fictitious. It is not only without trustworthy contemporary evidence, but is irreconcilable with well established facts. No traces of knowledge of it have ever been found in the contemporary discussion of the Oregon question.

The story first emerges over twenty years after the events and

seventeen years after Whitman's death and its conception of the Oregon policy of the government is that handed down by tradition in an isolated and remote community.

The real cause of Dr. Whitman's journey to the East was the decision of the American Board of Commissioners for Foreign Missions to discontinue the Southern branch of the Mission, and his purpose was to secure a reversal of that order, and reinforcements from the Board, and to bring back, if possible, a few Christian families.

The rapidly increasing immigration into Oregon made an increase of Protestant missions essential if Oregon was to be saved from becoming Catholic.

The earliest printed version of the story is in an address on "Early Indian Missions," by Rev. G. H. Atkinson, at Pittsfield, October 5, 1866, but it "does not contain the Fort Walla Walla incident."

The fictitious account of Whitman's journey, its causes, purpose and achievements originated with his colleague in the Oregon mission, the Rev. H. H. Spalding, who was declared by *The Oregon Statesman*, of August 11, 1855, to be "a lunatic upon the subject of Catholicism and not over and above sane upon any subject"; and "almost if not quite a monomaniac on the subject of Catholicism," says Mr. Bourne, who adds, "his repeated charge brought forth an answer from Brouilet, the Vicar General, of Walla Walla, and nine years later Brouilet's pamphlet was included by J. Rosse Browne in an official report which he made on the causes of the Indian War in Oregon and Washington. Brouilet's reply is temperate in tone but makes assertions about the attitude of the Indians towards the Protestant missionaries and the causes of it, which the missionaries regarded as slanders. But to have this Catholic pamphlet distributed as public document incensed Spalding beyond endurance and roused him to ceaseless efforts to overwhelm the Catholics with obloquy."

So Spalding accumulated a mass of material which he got published under the title, "Early Labors of the Missionaries of the American Board; etc," in Oregon as an Executive Document 37 (Senate) Forty-first Congress, third session.

It was as an element in this extraordinary campaign of vindication that the legendary story of Whitman was developed. Nothing could more effectively catch the public ear and prepare the public mind for resentment against the Catholics than to show that Whitman saved Oregon to the United States and then lost his life, a sacrifice to the

malignant disappointment of the "Jesuits and the Hudson's Bay Company."

Mr. Bourne then proceeds "to examine into Spalding's veracity or trustworthiness as a source."

He shows how Spalding in reprinting a report of Elijah White, U. S. sub-Indian agent that Whitman's mill was burnt purposely by some disaffected persons towards Dr. Whitman, inserted this additional sentence, "The mill, lumber and a great quantity of grain was burned by Catholic Indians, instigated by Romanists to break up the Protestant mission, and prevent supplies to the on-coming emigration by Dr. Whitman."

This interpolation, says Bourne, was made deliberately in an official document for the purpose of manufacturing evidence of previous Catholic malignity which would render plausible Spalding's accusation in regard to the massacre.

Spalding also manufactured the famous story about three Indians coming to St. Louis to get the Bible "the book from Heaven." Says Bourne: Where Dr. White quotes an old chief as saying in regard to the conference he was holding: "Clark pointed to this day, to you, and this occasion; we have long waited in expectation; sent three of our sons to the Red River School to prepare for it." Spalding changed the last clause to "sent three of our sons to the rising sun to obtain the book from Heaven," thus manufacturing first-hand confirmation of the somewhat doubtful story of the Indians who came to St. Louis for the Bible.

"Oregon was in no danger of being lost," says Bourne.

When Whitman was in the East he met the Mission Board at Boston. Among his requests was that five or ten Christian men should be sent to Oregon and among other effects this would have been that of "Counteracting papal efforts and influences."

About this time a party of emigrants were to cross the country to Oregon. Whitman joined the party. This has been magnified into his "organizing and taking out a thousand emigrants." "I found it my duty to go with the party myself," he wrote from St. Louis, May 12, 1843.

Calling attention to the Catholic missionary efforts, for which he refers the Committee to De Smedt's "Indian Sketches," he continues "I think by a very careful consideration of this together with these facts and movements you will realize our feelings that we must look upon this the only spot on the Pacific Coast left where Protestants have a present hope of a foothold."

On May 30th he wrote from Shawnee, "We cannot at all feel it

just that we are doing nothing while worldly men and papists are doing so much. Dr. Smedt's business in Europe can be seen. I think, at the top of the 23d page of his 'Indian Sketches.' You will see by his book I think that the papal effort is designed to convey over the country to the English."

On November 1st he wrote from Walla Walla: "We very much need good men to locate themselves, two, three or four in a place and secure a good influence for the Indians and form a nucleus for religious institutions and keep back Romanism. This country must be occupied by American or foreigners; if it is by the latter, they will be mostly papists."

Bourne concludes:

"That the generally accepted story of Marcus Whitman is entirely unhistorical has been demonstrated. That this fictitious narrative should have been widely diffused and accepted * * is surprising. That this should have taken place since the publication of Bancroft's 'History of Oregon' in 1885 * * * is almost incredible.

"The results of this investigation will come to many as a shock.

"The sturdy manliness and Christian devotion of Marcus Whitman, the increasing labors of his life and his death in the service of the Christian missions in Oregon, fully deserve every honorable memorial. The perversion of history cannot honor such a man."

The investigation therefore sustains the declarations of Mr. Beadle in *THE RESEARCHES*.

Prof. Bourne says: "My eyes were first opened to the intricacies and curious origin of the legend by a very careful investigation conducted under my supervision by one of my students, Mr. Arthur Howard Hutchinson.

"His study of the question convinced him that there was a larger amount of collusion, and purpose in developing and disseminating the story than I have thought it best to try and prove in this article."

Of O. W. Nixon's "How Whitman Saved Oregon," he says, "the author is either ignorant of or suppresses essential facts."

Dye's "McLoughlin and Old Oregon," is hardly more than an historical romance.

The First Parish Sodality of the Blessed Virgin.

To Rev. Felix J. Barbelin of Old St. Joseph's Church, Philadelphia is due the honor of organizing the first Sodality of the Blessed Virgin in this country other than those established in Colleges or Convents.

On Monday evening, January 11, 1841, a meeting, called by Father Barbelin, S. J., was held at the church. There were seventeen youths present. All were attendants at the Sunday-school, and their ages ranged from thirteen to eighteen. The purpose of the meeting is expressed in the resolution then adopted:

WHEREAS, There are many amongst us, who having made their First Communion some years since, still feel the great importance of religious instruction; and, whereas, fraternal association with one another, and union in our mutual exertions in the discharge of religious duties, would, no doubt, be a pleasing and powerful inducement to a pious perseverance; we form ourselves into a society for the purpose of reciting together our lessons, writing religious compositions and performing such other good works as we may direct.

On the following Thursday evening, Father Barbelin explained the nature of Sodalities established in the colleges of Europe, and at this meeting the Sodality was organized and the name of the Sodality of the Nativity of the Blessed Virgin was chosen—St. Stanislaus being selected as the patron—and on this evening five additional young men joined, making the number twenty-two. On the following Sunday, January 17th, the new Sodality assembled before the altar of the Blessed Virgin, in the church, and recited the Office.

The formation of the Sodality was at once communicated to Rev. John Roothan, General of the Society of Jesus, and a desire expressed to be affiliated with the Sodality of the Roman College, and thus be enriched with all the indulgences and privileges granted by many Sovereign Pontiffs to the chief Sodality. The diploma, granting the request, was issued December 15, 1841, being confirmed by Pope Gregory XVI. The document, however, did not arrive at St. Joseph's until March, 28, 1843.

The first anniversary of the Sodality was celebrated January 9, 1842, the address being delivered by Rev. Jas. Ryder, at that time President of Georgetown College, who came at the request of the young Sodalists. The record reads that he spoke of "the beauty, sweetness and benefits of early piety, and exhorted them to follow the example of their holy patron—St. Stanislaus—in disdaining the pleasures of the world

and looking forward to heaven as the only place where real happiness can be enjoyed and the only prize worth contending for."

On Friday, April 22, 1842 the venerable Bishop Conwell departed this life. The Sodality assembled, and recited the Office for the Dead and attended the funeral in a body.

SENIOR SODALITY.

The Sodality for those of more mature years was organized on August 15, 1841, according to the following agreement:

We the undersigned, being anxious to place ourselves under the protection of the Blessed Virgin in an especial manner, and likewise seeing the necessity of some stronger tie to bind us to the duties of our holy religion, and knowing the apathy into which many young men of our own ages too frequently fall, the results of which are generally dangerous, unless by the peculiar providence of God they are drawn from the brink of the precipice into which they might have plunged themselves, do, from this time, August 15, 1841, the Festival of the Assumption of the Blessed Virgin Mary, form ourselves into a Sodality, having for our chief object the great perfection of virtue in ourselves and the sincere desire that, by our example we may draw others into the same path. Moreover, we feel conscious there are many young men who, although possessing the noblest qualities and most amiable manners, look upon the great end for which they were created as a matter of apparent unconcern, consoling themselves with the deceiving belief that in the spring time of youth the heavy hand of death cannot reach them. Conscious of our own weakness, and knowing of no more efficacious means of making our own salvation sure than by placing ourselves under the protection of the Virgin Mother of God, we pledge ourselves to conform to whatever regulation may be suggested to us by our Rev. Director.

Committee: John T. Coleman, John J. Meany, Wm. J. Cunningham.

The first officers were: Prefect, John T. Coleman; 1st Assistant, Philip Smith; 2d Assistant, John J. Meany; Secretary, James T. McGuigan.

The founder of the Sodality, Father Barebelin said his last Mass on the feast of his patron, St. Felix, May 30, 1869. He died June 8, 1869.

These were sorrowful days at old St. Joseph's—sorrowful ones, indeed, for the Catholics of the city; where were they in our city who did not mourn? Who ever saw such a demonstration of love and sor-

row as during the days he laid dead at the dear old place and on the day of his burial! What dead priest of our city ever had such a funeral? The streets to the Cathedral, where the Requiem Mass was celebrated, were thronged. After services at the Cathedral, the body of this sainted priest was interred at St. Joseph's Burial Ground, Passyunk and Washington avenues.

The Sodality of the Blessed Virgin adopted the following resolutions which were presented by the undersigned:

When the good die, we mourn. Our tears are the natural measure of our sorrow for the departed as our love and esteem are the evidences of our affection for them while living.

AND WHEREAS, the death of our Founder, Rev. F. J. Barbelin, S. J., has filled with sorrow the hearts of the faithful throughout this city; it has grieved us in an especial manner. He it was who, calling on the powerful aid of the ever Blessed Virgin, our Mother, to preserve in the minds and impress on the hearts of the youth the lessons of virtue and religion taught by him, founded our Sodality, and placed it under the protection of that Heavenly Mother he loved so well, and a tender devotion to whom he taught us to cherish.

AND WHEREAS, Father Barbelin labored energetically and successfully for the advancement of our holy religion in this city, and contributed much to its great and rapid increase; for the welfare of the children in leading their young hearts to love religion and practice its commands; for the poor in the adoption of measures for their relief, and performing works of religion for the greater glory of God.

Resolved, That the labors of Father Barbelin in behalf of his people has endeared his memory and name to us, and ranked it with the many names which cluster around "Old St. Joseph's." His merits are now the inheritance of those who mourn him after a long, edifying and laborous life which closed with a happy death. The character of a good priest was illustrated by our loved pastor—he received "a good testimony from all around him." All those virtues which should adorn the life of a good man were centered in our Founder, and endeared him in the hearts of the people to an eminent degree. Therefore, be it

Resolved, That by the death of our much loved Pastor and Founder we have lost one who ever cherished a warm affection for us as children, and by the organization of our Sodality testified his great interest in the preservation of youth at a time when most beset with temptation; St. Joseph's Church a pastor whom a grateful people will long mourn; the children, a tender, loving and affectionate father, who, by his devotion to and familiarity with, won their hearts and led them to profess, practice and defend the faith which he taught them.

But the project was soon formed of erecting a memorial to the memory of this good pastor. Accordingly, the Barbelin Memorial

Association was organized. I was chosen President; Charles W. Naulty, Secretary, and Patrick Brogan, Treasurer. Contributions were received for the erection of a memorial "in the south wall" of the church. The design of Burke & Kornbau was selected and contract awarded them.

On June 5, 1870, the present Memorial was unveiled to the people. John Duross O' Bryan, Esq., delivered the address.

A copper box was placed back of the Memorial. It contained coins, papers, the minutes of the society, the "History of St. Joseph's" from the *Catholic Universe*, and the following memorial record:

I. H. S.

IN MEMORIAM.

Revd. Patris Josephi Felicis Barbelin, S. J., qui nascebatur Lunaville in Gallia, die 30th Maii, 1808, et evitit decesserat in Collegio Sti. Josephi, Philadelphia, die 8th Junii, 1869.

A. M. D. G.

Hoc monumentum excitatum fuit a amicis suis, sub nomine Father Barbelin Memorial Society, die 5 Junii, 1870.

Revdmo Jacobo Frederico Wood, Episcopo Diocesis, Philadelphiae.

R. P. Josepho E. Keller, S. J., Praeposito Provinciale Societatis Jesu, in Provincia Marylandiae.

P. Petro J. Blenkinsop, S. J., Sup. Operario Ecclesiae Sti. Josephi, Philadelphiae.

D. Ulysse S. Grant, Praeside Civitatum Forderatarum, in Septentrionale America.

D. Joanne W. Geary, Imperatore Civitatis Pennsylvaniae.

Daniele M. Fox, Praefecto Urbis Philadelphiae, Burke et Kornbau, Artificibus, Die 1st Juni, 1870.

B. V. M. H.

In addition to erecting this "statue in the wall," the Association also fixed up the priest's lot in the burial ground, erecting new tombstones, and placing iron railings around the lot, as well as a tombstone over the grave of Father Barbelin. The Association expended \$1,500.

One of Eleanor C. Donnelly's choicest poems is "The Statue in the Wall," in which she prayed:

"God's choicest blessings fall
On the lives of them that set
This Tablet in the southern wall."

MARTIN I. J. GRIFFIN.

William Penn and the Catholics.

"Care is taken by the establishment of certain fundamental Laws by which every Man's Liberty and property, both as Men and Christians, are preserved, so that none shall be hurt in his Person, Estate or Liberty for his Religious Persuasion or Practice in Worship towards God." [From "Good Order", "Established in Pennsylvania and New Jersey, in America. Thomas Budd, 1685.]

Laws agreed on in England May 5th, 1682, between Penn and settlers:

Law 35. That all persons living in this Province who confess and acknowledge the one Almighty and Eternal God to be the Creator, Upholder and Ruler of the world, and that hold themselves obliged in consequence to live peacefully and justly in civil society, shall in no way be molested or prejudiced in their religious persuasion or practice in matters of faith and worship, nor shall they be compelled at any time to frequent or maintain any religious worship, place or ministry whatever.

Hon. Daniel Dulaney, in a letter dated "Annapolis, 26th December, 1752," says: "The number of Papists in this Province is very inconsiderable in comparison with the Protestants, and they are not tolerated at all, as I have often heard, in any other British Province except Pennsylvania." ["Boundary Disputes," by W. T. R. Saffell, in *American Historical Record*, 1872.]

William Penn, in a letter dated from *Philadelphia, January 9th, 1683*, to the Duke of Ormond, then Viceroy of Ireland, speaks of "not to vex men for their belief and modest practice of their faith with respect to the other world into which Province and Sovereignty temporal power reaches not from its very nature and end." [See *American Historical Record*, Philadelphia, August, 1872, for the full letter.]

The extracts given show briefly, but forcibly, the spirit of toleration which animated the Founder of our State. He loved not the "Church of Rome." His arrest in Ireland for attending Quaker meetings and the persecution he suffered for his belief, doubtless proved to him the injustice of so treating men because of their religious belief.

Hence, he was consistent. Pennsylvania was the refuge of Catholics. Even Maryland, founded by them, turned against them while Pennsylvania ever gave them a safe refuge. To be sure Penn in 1708 speaks of James Logan suffering "public Mass in a scandalous manner" in Philadelphia. To Catholics this is a harsh expression. But

Prelacy or Episcopalianism had ever been denouncing Penn. His toleration of the Catholics displeased those who sought to make it in Pennsylvania, as they succeeded in Maryland, the established religion.

Efforts were constantly made to have Penn deprived of his proprietary interests. In 1693 he was deprived of them, and the colony placed under New York. The following year a restoration was made. In New York priests were not permitted to be; any harboring them were punishable. In New Jersey, Queen Anne's warrant gave liberty of conscience to all "except Papists." In Maryland the Church of England was "established" by law, and Catholics were deprived of the rights which they had accorded to those who were persecuting them, and Catholic attorneys debarred from practicing. Thus, all about Pennsylvania, Catholics were persecuted. That, amid all this persecution, Penn afforded Catholics "toleration" entitles his memory to grateful recognition by Catholics now. He "suffered persecution" for our sake. Allowing us to live here unmolested was his crime and a reason why his proprietary rights should be taken from him. He returned to England to defend himself. He found that Rev. John Talbot had reported, on January 10th, 1708, to *The Society for the Propagation of the Gospel in Foreign Parts* that "the Popish Mass was celebrated in Philadelphia;" that "Mr. Penn had let it in," and if he "has any religion it is that." This was used against him by those seeking to deprive him of his proprietary rights. So, under date of July 29th, 1708, he wrote to James Logan: "Here is the complaint against your government, that you suffer public Mass in a scandalous manner. Pray send the matter of fact, for ill use is made of it against us here." [*Penn and Logan Correspondence*, Vol. 2, page 294.]

Thus he was reproached. The "public Mass in a scandalous manner" is rather the charge made to the officers of the Crown than Penn's own declaration. Even if the harsh expression represented Penn's own contempt for "the Mass," yet, with our modern ideas in the use of words, we are not to be harsh in condemning him in view of the state of affairs then ruling in England and the Provinces. Persecuted in England, worshipping in garrets and hidden places like the early Christians of Rome; persecuted in America—in the very province they had founded as "Religious Liberty's only home in the wide world"—William Penn, in 1682, founded a colony that would allow toleration to all and "vex" no man for his religious belief. Protestants who had fled to America to escape Protestant persecution for religious belief could not "tolerate"

Catholics. William Penn alone did that, adhered to it amid all the persecution he suffered for so doing. His followers did so after his death, while Episcopacy sought to drive them from the Province, and to suppress them by law. Whatever troubles Catholics had prior to the Revolution came from the Episcopalians. The Quakers ever were the friends of Catholics. Let the Catholics of Pennsylvania ever honor the memory of Wm. Penn, and kindly regard his followers as Friends in deed and name.

Chaplains of Rochambeau's Army.

There were five chaplains with the French army under Rochambeau on his march through Connecticut, and, no doubt, elsewhere. Abbe Robin was the chaplain-in-chief; Abbe Glesnon and Abbe Lacy hospital chaplains; Abbe St. Pierre and a Capuchin Father, name unknown. The muster roll of the French army in Rhode Island gives the name of Abbe Glesnon as the hospital chaplain for the years 1780 and 1782. The Abbe Lacy is mentioned in the diary of Claude Blanchard, Commissary General of the French army. Abbe Robin said Mass at Hartford and at Woodbury. Mass was said in the French camp and at State House, Providence, R. I.

Claude Blanchard's diary says. July 13th, 1780: "Military hospital established twenty leagues from Providence. July 13, M. de Rochambeau came to hear Mass at the hospital and visit the sick. July 29th a score of savages arrived at Newport. Some others came from a village called the Falls of St. Louis, (situated in the environs of Albany) which is Catholic, as they asked to hear Mass on arriving. They went away on second of September (p. 61). Some other tribes of Catholic savages had asked us for a priest. We sent them a Capuchin who was the chaplain of one of the vessels." (*Letter of Rev. D. P. O'Neill, Westchester, N. Y.*)

Father Paul de St. Pierre was a German, a member of the Carmelite Order.

He was in 1784 at Baltimore,—went to Kentucky and attended the Catholics there "several times a year," then went to Illinois. Details of his career may be found in Shea's *History* Vol. 1, and Webb's *Centenary of Catholicity in Kentucky*. On November 20th, 1796, he was at St. Genevieve. (See his letter in *RESEARCHES*, January, 1898, p. 11).

He died Oct. 15th, 1826, age 81, at Iberville, La., where he had been from 1804.

Paul Jones and Capt. John Barry : Two American Naval Heroes.

[Written For The Catholic Citizen by Martin I. J. Griffin.]

The burial place, at Paris, of John Paul Jones, our revolutionary naval hero, has been discovered. In the possibility that portions of his remains may be found, an endeavor is to be made to have them conveyed to this country on one of our great battleships, from which they are to be received with great ceremony, and deposited, perhaps, at Arlington cemetery, near Washington. Well and good if it be so decreed. Perhaps our new dear friend, England, would convey the remains of one who, in his bold, audacious manner, wrought destruction upon so many of her staunchest vessels of war.

We Irish-blooded Americans will, of course, unite in every manifestation of honor to the memory of one who served so well the battling colonies. He is worthy of it also, for having been the special friend of Commodore John Barry in social intercourse whenever the opportunities of the perilous days brought them together and his counseling and helping friend when the days of trial came to Barry.

In December, 1777, while the British occupied Philadelphia, the little fleet comprising the United States navy, that had been trapped in the Delaware river, was sent up the river to White Hill, a mile below Bordentown, N. J. The order of the Navy Board to Barry was to sink his vessel, with the others, so as to prevent capture or destruction.

This didn't please Barry—in fact, his Irish temper rose in opposition to such an order. He had on his Effingham ten guns, the Washington had thirteen and “eighty-two good men on each, ready for action at the shortest notice.” So Barry thought it his duty to “expostulate before they were rashly destroyed.” He went to the Navy Board and did so. He was told General Washington had ordered the sinking. Barry declared that if Washington were “fully acquainted with the security of the ships, he would not order them sunk.” So he offered to go to General Washington and report the condition. But the Board had notified Washington that his orders would be obeyed, and so they must.

Anyhow, Barry seems to have been hopping mad, especially at being told that the British “boats could board us.” Perhaps with dis-

tain he made answer to Francis Hopkinson of the Navy Board (he wrote in 1798, "Hail Columbia!"), who told Barry that he would take "Washington's opinion sooner than his." Our spunky County Wexford Captain of the United States frigate, The Effingham, boldly declared that "he knew more about a ship than General Washington and the Navy Board together." He protested against ordering "my ship sunk." . . . "I was commissioned by Congress to command her." So he didn't think it his duty to put holes in her and sink her on Jersey mud, but "to be ready for action at the shortest notice" with his ten guns and eighty men.

"You shall obey your orders," was Hopkinson's command.

Barry "repaired to the ships, got all clear," notified the Board she was ready for sinking. Hopkinson came down and ordered the ships "to be sunk by sunset."

"This was a wrong time of the tide, yet the orders were obeyed," said Barry when defending himself; "Hopkinson ordered the plugs out, in consequence of which she lay on her beam ends and was near upsetting."

So I guess Barry knew more about a ship than Hopkinson. The vessel had to be raised so as to sink her properly. Hopkinson said he "would raise it himself." That was an insult, Barry thought, but "overlooked, having the getting up of the ship much at heart."

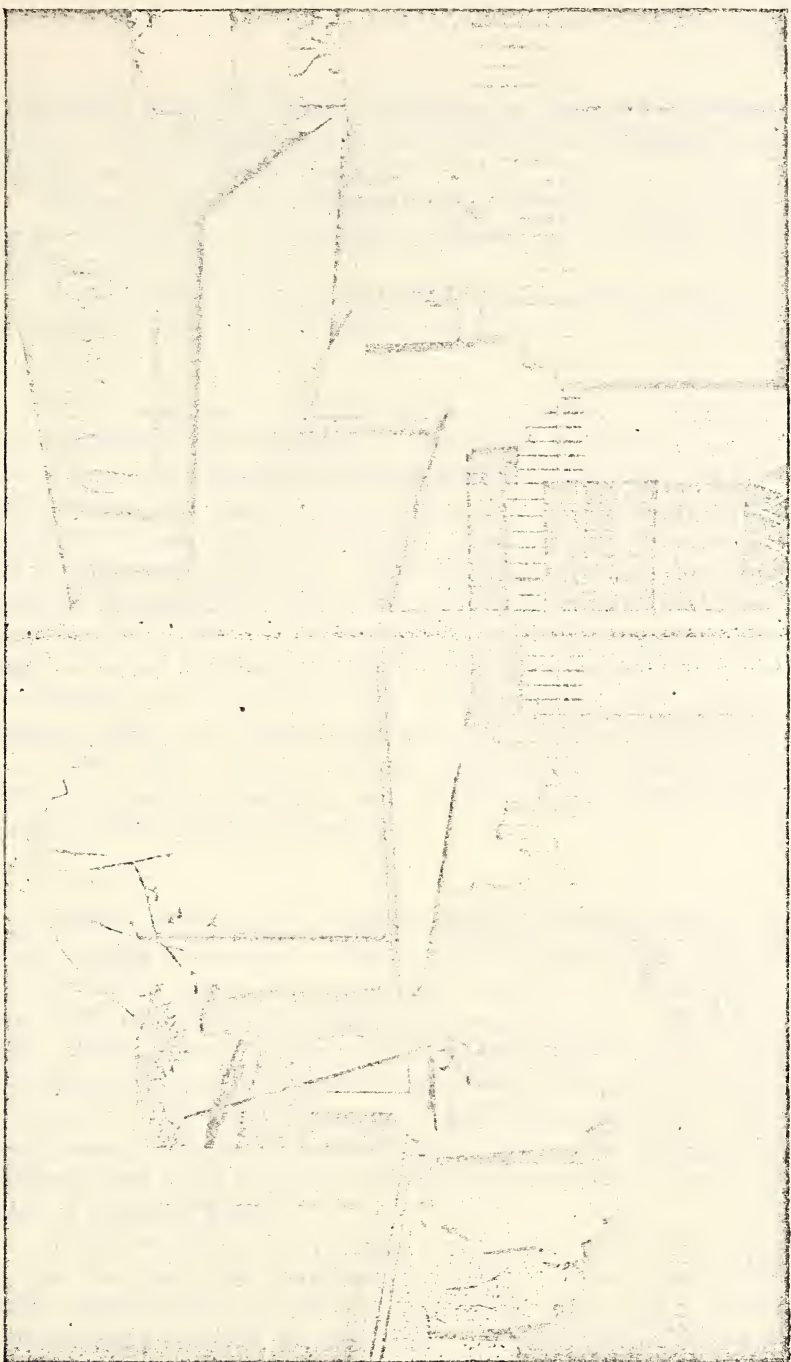
Anyhow, at the attempted raising Hopkinson and Barry quarreled. "You are always grumbling," said Hopkinson; "go along and mind your own business, you scoundrel." "It is a lie," said Barry. Then Hopkinson said he would bring Barry to account, and got for answer, "Damn you, I don't value you more than my duty requires."

"You never minded your duty."

"You are a liar," said Barry.

So the Navy Board reported him to Congress, then in session at York Town, Pa.—the "town" has been dropped from the name since those days. Barry got orders to appear and make defense.

Here is where John Paul Jones came in. Mr. Charles Roberts, a Quaker gentleman of Philadelphia, who has made a great collection of the autographs of celebrated Americans, has Capt. Barry's letter to Congress relating the affair. It is written in the handwriting of John Paul Jones. He tells that honorable body that "captains of the navy" ought



TOMB OF COMMODORE JOHN BARRY, ST. MARY'S GRAVEYARD, PHILADELPHIA.
Editor THE KESWICKER by the tomb. Tombs of Thomas Fitzsimons, signer of the Constitution United States, and of the Meade family are also shown.

"to be treated with complaisance as gentlemen as long as they observe their duty." He thought himself "unworthy of his commission if he tamely put up with different treatment."

When the matter got before Congress, the motion that "Capt. Barry be not employed in the expedition assigned to his conduct," was lost by a tie vote of the states.

So the defense written by John Paul Jones was strong enough to save Barry from being kept off the service list.

That "expedition," I think, was the most brilliant of Barry's services. The British held Philadelphia. Barry took twenty-seven men in four row boats, came down the Delaware, passed Philadelphia, and from Mantua creek to Port Penn, wrought destruction on the forage vessels supplying the British in the captured city. Down at Port Penn he captured two ships and a schooner. After stripping them, he sent their supplies up through Jersey sands to his comrades in the upper Delaware; then he burned the ships, ran the schooner ashore, kept possession and a month afterward fitted her for services. During this expedition he reported three times to Washington, then at Valley Forge, sending him information, drafts of New York island and some of the goods. Washington sent him a letter of thanks and of congratulation "on the success which has crowned your gallantry, and my wishes that a suitable recompense may always attend your bravery."

And yet, when at the height of his service Barry could say "I serve my country for nothing." Often and often, from childhood even, I have stood by his grave in old St. Mary's graveyard in Philadelphia, where the brave Irish Catholic reposes with his two wives. His widow, in 1804, erected a tomb "to perpetuate his name when the hearts of his fellow-citizens have ceased to be the living record of his public and private virtues." That tomb fell under Time's destroying hand. With difficulty money to replace it was collected in 1876. We Catholics of Irish blood boast of him but we know little of his services to our country, and few of us care to know.

To be sure, all the Barrys' in the country claim to be his descendants, but he was, like Washington, childless. So one is called the "Father of his country"—the other, "Father of the navy," and in old St. Mary's graveyard he awaits the angel's call. When called to judgment

Thomas FitzSimons, a Signer of the Constitution, Barry forced the Pennsylvania Assembly to call a convention to ratify, George Meade and other illustrious patriots of revolutionary days who lie, actually, beside him, will join him in the great and final assembly of all mankind. It is, indeed, an historic graveyard, and to tell of its noted occupants would be almost a recital of our country's history.

Barry's gallant action in the lower Delaware is mentioned as follows in the "PUBLICATIONS OF THE RHODE ISLAND HISTORICAL SOCIETY," Jan. 1901, in *Papers of William Vernon and the Navy Board*. William Ellery, of Massachusetts, Delegate in Continental Congress, writing to William Vernon, senior member of the Navy Board for the Eastern Department, from York Town (Pa.), where Congress was then in session, under date of March 16th, 1778, said: "The Marine Committee lately ordered Capt. Barry, of the *Effingham*, to take the four boats belonging to the frigates which are sunk in the Delaware, and proceed on a cruise upon that river. On the 7th instant two of them, the other two had not then got below the city, joined by five boats, half manned, attacked (near Bombay Hook) and took two of the enemy's transport ships, one mounting six four pounders, the other two swivels; and also a schooner with eight four pounders, twelve four pound howitzers and thirty-two men, properly equipped for an armed vessel. They first boarded the ships, and, learning from them, the strength of the schooner, Capt. Barry prudently sent a flag to the schooner, ordering the Capt. of her to submit, and promising that he and his officers, on compliance, should be allowed their private baggage; whereupon they thought proper to strike. As the ships were loaded only with forage, Capt. Barry, after stripping, burnt them, the schooner being a suitable vessel for a cruiser, he is ordered to purchase and employ on the Delaware so long as he thinks it may be safe. She had in [her] a variety of useful and valuable articles. This gallant action reflects great honor on Capt. Barry, his officers and the crews of those boats. The other two boats have since got down and in their way took a small sloop, with fresh provisions, bound to the city. I expect every day to hear of their further success. These boats will annoy and injure the enemy more, in my opinion, than both the seventy-fours would, if they were built, equipped and manned—at least upon the Delaware." [P. 223-24].

Paul Revere to Commodore Barry.

[Copy.]

BOSTON, April 29. 1798.

SIR.—I take the liberty to mention to you that when Genl. Knox was Secretary of War, when he was in Boston, He employed me to go on board the French Frigate Concord, to make a drawing of the brass *Carronades* with their Beds, which were on her quarter deck, which I did, and transmitted to him one of the draughts, which is now in the War office at Philadelphia; they carry a Ball of the size of a 42 pr but are chiefly employed for Grape Shot & tangridge. He was so much pleased with them that he directed Tench Coxe to have 12 of them cast for the Frigate, Tench Coxe wrote me on the matter, but I afterward received a letter from him acquainting me, that Tench Francis was to provide for all Naval matters, & that I must write to him, which I did, but he never answered my letters.

Some time since Capt. Nicholson wrote to the Secretary to know how his *Tops* were to be armed. He replied that he should send him some brass Howitzers, which carried a six-pound ball; about that time Capt. Nicholson applied to me for a drawing of a Carronade of the same size, which he sent to the Secretary of War, desiring to have them, in preference to Howitzers & I have now orders to cast them.

If you will give yourself the trouble to examine these draughts & compare them to the Howitzers, you will see how preferable they are, & how much better for real Service. The Howitzers have their Trunions in the Centre of the Bore, which makes them difficult to *Elevate* or *Depress*, by reason that the Base & Muzzle Rings are nearly of the same diameter; The Carronade has its Trunion, or Rather Trunion hole, directly under the Gun, by which means the Carronade is easily *elevated* or *depressed* the centre of motion being so much lower. You will observe that there are Iron Cheeks to be Bolted to the upper, or Sliding bed, thro which an Iron pin is put, which secures the Carronade to the Bed; this Bed is fastened to the lower one, by an Iron Pivot, which slides in a Groove made in the Under bed; which makes it quite easy to Point, either forward or aft & very handy to load in board. Its other advantages are, it has an elevating screw thro' the Caskable, & a Ring above, to serve (?) the brithching thro. Capt. Nicholson was likewise directed to make use (?) 4 eight Inch brass Howitzers for his quarter deck, but upon consulting Col. Claghorn, & the Carriage maker, he found his quarter deck ports were not wide enough by six or eight inches. He has now applied to the Secretary of War, to have four brass Carronades cast for his quarter deck, of the largest size. Should these Guns be more agreeable to you than the Howitzers I should be happy to furnish you with them, as soon as it is possible after application is made. My patterns are made for the small ones, & shall begin casting them to-morrow. I shall then prepare for the large ones. The Concord had a bed fitted in the Bow of the Long-Boat, which shipt & unshipt at pleasure, in fifteen minutes they could mount one of these Carronades in her Bows.

Six of the 8 Inch Howitzers are sent to Philadelphia, as I suppose for your ship, but as these peices of Ordinance were never intended for the Sea, but for the land Service, I think you will not approve of them. They are of my casting, by which you will judge of the Workmanship.

I am Sir, with every sentiment
of Esteem your humb Sev't.

Klt
15-
PAUL REVERE.

Superscribed on the back as follows :—

Boston, Apl. 29, 1798
Paul Revere

John Barry, Esq.,
Commander of the
United States Frigate
Philadelphia.

[From collection of Charles Roberts, Esq.]

COMMODORE BARRY TO BENJAMIN FRANKLIN.

L. ORIENT, Oct. 31, 1872.

SIR.—Having nothing to Communicate to your Excellency of any consequence but my arrival here, and that Mr. Barclay promised me he would announce, I therefore thought it would be only Troubling your Excellency to Write as I was at that time in Expectation of being to Sea before an answer Could Come from Paris—some Necessaries being wanting to the Ship has detained her Longer than I expected.

Lieut. Barney, of the Continental Ship General Washington, being just arrived here & who informs me he is Immediately under your Excellency's particular Orders; as she was built on purpose for a Cruiser, and of Course, will Carry but Little Goods, she will be of Little or no service on that head. If you mean her to go on a Cruise, I think you would render Great service to the United States to order her out with the Alliance.

I have the Honor to be Sir

Your Excellency's most Obed.

Humble Servt.,

JOHN BARRY.

His Excellency Benja. Franklin, Esq.

[Addressed]

His Excellency,
Benja. Franklin, Esq.,
Passey,
pre Paris.

[Endorsed]

J. Barry, L'Orient,

31, 1782.

[Collection Penna. His. Soc.]

**Memoirs of Odd Adventures, Strange Deliverances, &c., in
the Captivity of John Giles, Esq., Commander of the Gar-
rison on Saint George River, in the District of Maine,
Written by Himself.**

Under the above title was printed at Boston in 1736 and reprinted at Cincinnati in 1869 the relation set forth.

The following extracts from the MEMOIRS are of Catholic historical interest :

"On the second of August, 1689, Thomas Gyles, Esq., some laborers and his three sons, about three miles above Fort Charles, adjoining Pemmaquid, while harvesting were surprised by the Indians. The father was killed, one son escaped, two were captured, and also the mother, daughters and others."

The son John relates that the Indians laid waste Pemmaquid and moved their captives to New Harbor and the next day "went in their canoes to Penobscot." He continues.

"A few days after, we arrived at Penobscot Fort. I think we tarried there eight days. In that time the Jesuit of the place had a great mind to buy me. My Indian master made a visit to the Jesuit and carried me with him. I saw the Jesuit show my master pieces of gold, and understood afterwards that he was tendering them for my ransom. He gave me a biscuit, which I put into my pocket, and not daring to eat it buried it under a log, fearing he had put something into it to make me love him. Being very young, and having heard much of the Papists torturing the Protestants, caused me to act thus; and I hated the sight of a Jesuit. When my mother heard me talk of my being sold to a Jesuit, she said to me, 'Oh, my child, if it were God's will, I had rather follow you to the grave, or never see you more in this world than you should be sold to a Jesuit; for a Jesuit will ruin you, body and soul.' It pleased God to grant her request for she never saw me more.

"Yet she and my two little sisters were, after several years' captivity, redeemed, but she died ere I returned."

He was taken to several villages on the St. John's River and there labored at tillage and fishing under the command of his Indian master.

"Once being ordered by the Indians who 'went into the water to wash themselves to go in with them, I came near being drowned in a deep hole, but a young girl dived down and brought me up by the hair, otherwise I had perished."

He adds: "Though the Indians, both male and female, go into the water together, they have each of them such covering on that not the least indecency can be observed and neither chastity nor modesty is violated."

He continues: "The priest of this river was of the order of Saint Francis, a gentleman of a humane and generous disposition. In his sermons he most severely reprehended the Indians for their barbarities to captives. He would often tell them that, excepting their errors in religion, the English were a better people than themselves, and that God would remarkably punish such cruel wretches, and had begun to execute his vengeance upon such already. He gave an account of the retaliations of Providence upon those murderous Cape Sable Indians, one of whom got a splinter in his foot, which festered and rotted his flesh till it killed him. Another ran a fish-bone into her hand or arm, and she rotted to death. In some such manner they all died so that not one of those two families lived to return. Were it not for these remarks of the priest, I had not, perhaps have noticed these providences."

Then he gives an account of the familiarity of "Indians who were not brought over to the Romish faith with the appearance of ghosts and demons" of whom they inquired their probable success in hunting.

"If a young fellow determines to marry, his relations and a Jesuit advise him to a girl." . . . "If the pair have a child within a year and nine months they are thought to be a very forward and libidinous persons."

"When about six years of my doleful captivity had passed, my second Indian master died, whose squaw and my first Indian master disputed whose slave I should be. Some malicious persons advised them to end the quarrel by putting a period to my life; but honest Father Simon, the priest of the river, told them that it would be a heinous crime and advised them to sell me to the French. He was sent many leagues up the river. My master and the friar tarried with Monsieur Dechouffour. Father Simon came and said, 'Now you are one of us, for you were sold to that gentleman.' I replied, 'Sold to a Frenchman,' I could say no more, went into the woods alone and wept till I could scarce see or stand. The word 'sold' and to a people of that persuasion which my dear mother so much detested, and in her last words manifested so great fears of my falling into. These thoughts almost broke my heart.

"When I had thus given vent to my grief I wiped my eyes, and en-

deavored to conceal its effects, but Father Simon, perceiving my eyes were swollen, called me aside and bidding me not to grieve, for the gentleman, he said, to whom I was sold was of good humor; that he had formerly bought two captives, both of whom he had sent to Boston. This, in some measure revived me; but, he added: He did not suppose I would ever wish to go to the English, for the French religion was so much better. He said, also, he should pass that way in about ten days, and if I did not like to live with the French better than with the Indians, he would buy me again. On the day following, Father Simon and my Indian master went up the river six and thirty leagues, to their chief village, and I went down the river six leagues with two Frenchmen to my new master.

“He kindly received me, and in a few days madam made me an osnaburg shirt and French cap, and a coat out of my master’s old coats. Then I threw away my greasy blanket and Indian flap and looked as smart as——. And I never more saw the old friar, the Indian village or my Indian master till about fourteen years after, when I saw my old Indian master at Port Royal, whither I had been sent by the government with a flag of truce for the exchange of prisoners; and again about twenty-four years since he came to St. Johns to Fort George, to see me where I made him very welcome.”

While living with his French master he relates:

“A friar who lived in the family, invited me to confession, but I excused myself as well as I could at that time. One evening he took me into his apartment in the dark and advised me to confess to him what sins I had committed. I told him I could not remember a thousandth part of them, they were so numerous. Then he bid me remember and relate as many as I could, and he would pardon them, signifying he had a bag to put them in. I told him I did not believe it was in the power of any one but God to pardon sin. He asked me whether I had read the Bible. I told him I had when a little boy, but it was so long ago I had forgot the most of it. Then he told me he did not pardon my sins, but when he knew them he prayed to God to pardon them; when perhaps, I was at my sports and plays. He wished me well and hoped I would be better advised, and said he should call for me in a little time. Thus he dismissed me, nor did he ever call me to confession afterwards.

“The gentleman with whom I lived had a fine field of wheat, in which a great number of blackbirds continually collected and made great havoc in it. The French said a Jesuit would come and banish them. He



did at length come, and having all things prepared, he took a basin of holy water, a staff with a little brush, and having on his white robe, went into the field of wheat. I asked several prisoners who had lately been taken by privateers and brought in there whether they would go see the ceremony. One asked me whether I designed to go and I told him yes. He then said I was as bad as a papist and a d—d fool. I told him I believed as little of it as he did, but I was inclined to see the ceremony, that I might tell it to my friends. With about thirty following in procession, the Jesuit marched through the field of wheat, a young lad going before him bearing the holy water. Then the Jesuit dipping the brush in the holy water sprinkled the field on each side of him, a little bell jingling at the same time, and all singing at the same time *Ora pro nobis*. At the end of the field they wheeled to the left about and returned. Thus they passed and repassed the field of wheat, the blackbirds all the while rising before them only to light behind. At their return I told a French lad that the friar had done no service, and recommended them to shoot the birds. The lad left me, as I thought, to see what the Jesuit would say to my observation, which turned out to be the case, for he told the lad that the sins of the people were so great he could not prevail against those birds. The same friar as vainly attempted to banish the musketoes from Signecto, but the sins of the people there were also too great for him to prevail, but on the other hand, it seemed that more came, which caused the people to suspect that some had come for the sins of the Jesuit also."

He concludes, "On the 2nd of August, 1689, I was taken and on the 19th of June, 1698, I arrived at Boston, so that I was absent eight years, ten months and seventeen days."

He was afterwards employed as interpreter by the government. He so continued and was such at the time of the publication of his Memoir in 1736.

"Ye Scheme to Bagge Penne;" Alleged Letter of Rev. Cotton Mather. A Hoax.

The following alleged letter of Reverend Cotton Mather to "Ye Aged and Beloved Mr. John Higginson" and dated "September ye 15th, 1682," has so often gone the rounds of our Catholic press and other papers for the past thirty years that its false character ought to be a matter of record available for reference in case its publication is again undertaken. It has within a few months appeared in a Philadelphia paper.

"There bee now at sea a shippe (for our friend Mr. Esaias Holcroft, of London, did advise me by the last packet that it wolde sail some time in August) called ye *Welcome*, R. Greenaway, master, which has aboard an hundred or more of ye heretics and malignants called Quakers, with W. Penne, who is ye Chief Scampe, at ye hedde of them. Ye General Court has accordingly given secret orders to Master Malachi Huxett, of ye brig *Porposse*, to waylaye ye said *Welcome* slylie as near ye coast of Codde as may be, and make captive ye said Penne and his ungodlie crewe, so that ye Lord may be glorified, and not mocked on ye soil of this new countrie with ye heathen worshippe of these people. Much spoyle can be made by selling ye whole lotte to Barbadoes, where slaves fetch good prices in rumme and sugar, and we shall not only do ye Lord great service by punishing ye wicked, but we shall make great gayne for his ministers and people. Master Huxett feels hopefull, and will set down the newes he brings when his shippe comes back.

Yours in ye bowells of Christ,

COTTON MATHER."

In various publications the date is given as September 3d, 9th or 13th.

The "letter" was first printed in the Easton, Pa., *Argus*, April 28th, 1870. It was written by James F. Shunk, the editor of that paper.

It was headed "A New Bit of History," and related that Mr. Judkins, the Librarian of the Massachusetts Historical Society in overhauling a chest of old papers deposited in the archives of that body by the late Robert Greeleaf, of Malden, has recently made a curious discovery which has special interest for the people of Pennsylvania.

Among these papers was one of ancient date which bore this endorsement: "Ye Scheme to Bagge Penne." This curious title attracted the attention of Mr. Judkins and he examined the contents of the docu-

ment with more than common interest. The letter was accepted as genuine by many papers.

The *New York World* made it the subject of many articles against Massachusetts influence in politics.

The *New York Independent* exposed the forgery: "No Mr. Judkins is librarian or member of the Society and no such person as the late Robert Greenleaf was ever heard of in Malden."

The Independent continued :

"The word 'scampe' is enough to prove the letter an invention of to-day. The word is a modern vulgarism, and was not known for a century after Cotton Mather's death. The spelling is preposterously unlike the spelling of two hundred years ago. William Penn's name was often spelled 'Pen,' but we doubt whether it can be found anywhere 'Penne,' as in the letter. The pretended endorsement—'Ye Scheme to Bagge Penn'—contradicts its authenticity. The word 'scheme' was not used in the Seventeenth Century in the sense of a plan or proposition, as now, but only astronomically, as denoting the position of the stars at a certain time. And the slang metaphor "to bag" a person or thing, taken from shooting game, is of very recent date. We might multiply examples of internal evidences of forgery, but these are enough.

"Then Cotton Mather, in September, 1682, was a lad of nineteen, studying for the ministry, and not likely to have a mercantile correspondent in London. Moreover, the General Court of Massachusetts had no public vessel to send on such an errand; and, if it had, and Master Malachi Huxett had obeyed its instructions, it would not have saved him from being carried to London and hanged at the yard arm for piracy.

"Every newspaper that has given circulation to the calumny should tell its readers of the contradiction. For, according to Sir Peter Teazle, 'every indorser of a slander is as responsible for it as the drawer himself.'"

The Learner and Teacher, of New York, in May, 1891, reprinted the letter stating that the original was in a book of records kept in an old Quaker meeting house in Greenwich, R. I.

The editor THE RESEARCHES thereupon wrote that publication :

"PHILADELPHIA, PA., May 20, 1891.

"DEAR SIR—Are you sure that the 'Letter written by Cotton Mather in 1682' may be found at Greenwich, R. I.?

"For many years it has been going the rounds as in the possession of the Massachusetts Historical Society, and often have the officers had to deny its existence.

"Now it seems to have changed its location. Respectfully,
 "MARTIN I. J. GRIFFIN."

To which this reply was made :

"MR. MARTIN I. J. GRIFFIN :

"MY DEAR SIR—I have no means of knowing that this letter is genuine.

"The party furnishing the same was searching for family records at Greenwich, R. I., and found it. He sent it to his brother, a mechanical and general engineer of this city. His draughtsman obtained the copy which we published. Very respectfully yours,

"THE EDITOR."

Mr. Samuel Hopkins Emery, of Taunton, Mass., wrote to Greenwich, R. I., and received a reply from Mr. Charles W. Earle, saying : "Cotton Mather's letter is not on our records as I can find. We have no records earlier than 1690 ; no original copy of said letter is in our possession."

"This," wrote Mr. Emery to *The Learner and Teacher*, "will answer the query of your Philadelphia correspondent, Martin I. J. Griffin."

The Sacred Heart Review, of June 12, 1897, gave the letter, saying, "it throws some light upon the intolerance of the Puritan rulers of New England." Of late years the "original letter" is said to be "in the possession of Mrs. Juliet Riley, of Muncie, Indiana."

Adding, "It will be seen from the letter that Cotton Mather proposed to sell the honest Quaker and his colonists as slaves in order to kill two birds with one stone ; to punish the Quakers and, to make gain for the New England ministers and people." Then it gave a column condemnation of the intolerance.

The Rev. Dr. Heber Newton, of New York, misled by *The Learner and Teacher*, in his sermon had the letter as "an example of eccentric religion."

The New York *Sun* commented upon this : pointed out "conclusive evidence of the forgery."

The Buffalo *Courier* declares it "a clever bit of satire on the heresy hunters."

The St. Louis *Republic* gave it a critical analysis to sustain its belief of a forgery.

The Easton, Pa., *Sunday Call* gave the true history of the letter by the compositor of *The Argus*, who set it "in type from the original of Mr. Shunk's manuscript."

Religious Freedom the Glory of Maryland, Rhode Island and Pennsylvania.

Robert Walsh, Jr., in his great work which American Catholics scarcely know and few of them have heard of, "An appeal from the Judgments of Great Britain Respecting the United States of America," published in 1819, says, pages 48-50 :

"The system of religious freedom, coeval with the establishment of some of the colonies, constitutes a proud distinction for the founders. There is a glory to be envied by the world, in the first, and continued recognition and enforcement of the rights of conscience, by constitutional law. Compared with it, the sublimest discoveries in science, the most useful inventions in the arts, the most majestic physical monuments, must appear as secondary, in the opinion of those who consider what would be the effect, for the dignity and happiness of our species, were the example universally followed ; and what the evils that have flowed and continue to flow from religious intolerance. This glory cannot be denied to the provinces of Maryland, Rhode Island and Pennsylvania ; and it brightens with the reflection, how completely the human mind was elsewhere shut to the voice of reason and humanity. Religious equality was unknown to the codes of Europe ; and persecution, adopting, wherever it prevailed, the injustice as well as terrors of the inquisition raged in the countries claiming to be the most refined and enlightened.

"The Catholics of Maryland, who had hoped to escape the fell spirit of triumphant bigotry, by renouncing their country, were not long suffered to remain undisturbed in their remote and hard-earned retreat. Their scheme of religious charity was as incomprehensible, as hateful, to their old persecutors. Some of the most desperate and fanatical of the sectaries, who had repaired to the Catholic asylum, were instigated to disturb its tranquility, and to set themselves in array against their magnanimous hosts. During the Commonwealth in England the proprietary government of Maryland was subverted, and the affairs of the province put into the hands of commissioners, creatures of the Protector. The spurious assembly which they convened after recognizing Cromwell's 'just title and authority,' enacted that 'none who professed the Popish religion could be protected in the province by the laws of England !' The Catholic missionaries in Maryland, who from the year 1640 had begun to carry the light of the Gospel among the Indians, were compelled to desist, on the ground that they aimed at forming a party against the

English government, to enable themselves to become independent.

"Things took nearly the same course after the reinstating of the proprietary by Charles II. 'The troubles in Maryland,' says Chalmers, 'were made a foundation, whereon were raised fresh complaints against the proprietary in England for partiality to Papists. Lord Baltimore, in justification of himself and the province, showed the act of 1649 concerning religion, which had been confirmed in the year 1676, as a perpetual law, and which tolerated and protected every sect of Christians, but gave special privileges to none.

"It was in vain for him to represent that he had endeavored to divide the offices of his government as nearly equal among Protestants and Roman Catholics as their abilities would permit; that he had given almost the whole command of the militia to the former, who were entrusted with the care of the arms and military stores. The ministers of Charles II. to throw the imputation of popery from their own shoulders, commanded that all offices should be put into Protestant hands.*

"The Church of England was at length established by law in Maryland; and the Catholics were rewarded for the "mildest of laws." for "a moderation unparalleled in the annals of the world,"† by being disfranchised, and subjected anew to the restrictions and penalties from which their charter had seemed to assure them a perpetual protection. The condition to which they were reduced by the government of William was not only a horrible injustice in itself, but a scandalous breach of national faith. The Protestant religion had been already established by law in Virginia, in 1661, and that colony converted likewise, into a theatre of persecution. An attempt was made at the beginning of the eighteenth century to give the same ascendancy to the Church of England in Carolina; but it encountered a spirited and successful resistance from the inhabitants."

The Dutchman too Hard for the Irishman.

On March 26, 1740 Nicholas Hentworth, a Palatine and Patrick McQuire, an Irishman, being at a tavern in Bucks Co., and drinking freely quarrelled and were separated by the landlord. They traveled together a mile when they had a fresh engagement but the Dutchman proving too hard for the Irishman beat him very much about the head and disabled him, he then took his handkerchief and strangled him. The Dutchman is taken and committed to the County goal." (*Mercury*, April 10.)

* Chapter 15.

† Chalmers.

The Title of Priests.—When Were They First Called Father Among Us?

PHILADELPHIA, Oct. 6, 1900.

EDITOR OF THE OBSERVER: You reprint from the Inter-Mountain Catholic an article showing how the endearing title "Father" applied to our priests has an equivalent term in other languages.

By this one might think that "Father" was ever universally applied by all English speaking Catholics and that it was commonly or very generally spoken of priests for many generations.

No one, Catholic or Protestant, would now-a-days speak of a priest without calling him "Father." Yet I am of opinion that in this country the title has only become common or general within, say, fifty years or so, and only of occasional use say for about seventy-five years.

True, instances of its use for about two hundred years can be cited, but these are very exceptional.

Once when endeavoring to ascertain the identity of "Father Smith, of Talbot Co., Md.," to whom a Philadelphia Catholic in 1693 had made a bequest, I was informed by a Jesuit of whom I sought information that "Father" Smith could not have been a Jesuit, as they were not then called "Father."

At that time I investigated somewhat to ascertain the origin of the use of "Father." I found that in old time England they were called very often "Sir," as the article you reprint sets forth.

To so address a priest now would be a slight upon his character. Even in Ireland within the time of men not over fifty years of age, I have been told that in Ireland "Father" was not in common use.

Can any of your aged readers from Ireland or England tell what was the custom among the people in addressing or speaking of a priest?

Speaking broadly and within safe lines it will be found that prior to 1800 priests spoke of and wrote of other priests as simply "Mr." and at times as "Rev. Mr." and very seldom as "Father."

I am of opinion that "Father" came into more general use after Catholic Emancipation in 1829. If prior to that time a Catholic was not known to legally exist in Ireland and "chapels" only could be built and then without a steeple or bell, it would seem that secrecy, once so necessary regarding the presence or even the existence of priests, made it obligatory to write or speak of them as simply "Mr." that this grew into "Rev. Mr." and that after Emancipation or perhaps near unto that

event when great freedom of expression consequent on the agitation for Catholic rights, came into vogue that then the "title of affection and respect" by which in their hearts the people had ever regarded our priests, especially in Ireland, was brought into common use.

That, however, is only a surmise of mine founded on what little investigation I have made. Perhaps some of your clerical readers may be able to tell more about the use of the title and what, if anything, that brought it into general use, except among priests when speaking of other priests. Priests seldom say "Father" when speaking to each other of another Priest.

Respectfully,

MARTIN I. J. GRIFFIN.

Letter of Father Gallitzin, Recommending an "honest, industrious and pious Catholic," for Employment and Relating his own financial Condition.

LORETTO, February 4, 1829.

LUKE THOMAS, Esq.

DEAR SIR:—The bearer, Mr. Thomas Mullin, a very honest, industrious and pious Catholic, wishes to be recommended to you and through your means to get into some employment by which to earn his living. He hath hitherto earned his living by hard labour, but in consequence of severe spells of sickness, finding himself enfeebled, and his constitution much impaired, he trusts that you have both the power and the will to place him in a situation somewhat easier. In doing so you will confer a particular favor on him and on his friend. Your very humble servant,

DEMETRIUS AUG. GALLITZIN.

P. S. I shall never forget the favor you have heretofore conferred on me, when by your endorsement, you procured me from Robert Oliver, Esq., a loan of money, without the obtaining of which I should have been ruined, when in 1807 the Russian Government passed against me a decree robbing me of the whole of my father's property, to punish me for embracing the Catholic faith and the clerical profession. I was then involved to the amount of nearly \$20,000—these thirty years past, I have had to struggle hard, and thanks be to God, about \$2,000 is all I owe at present.

[Original in American Catholic Historical Society of Philadelphia.]

Thomas Jefferson on Religious Liberty.

On January 1, 1802 he wrote to a committee of the Danbury, Conn., Baptist Association:

"GENTLEMEN.—Believing with you that religion is a matter which lies sorely between man and his God, that he owes account to none other for his faith or his worship, that the legislative powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," thus building a wall of separation between Church and State. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties."

President Jefferson in his second inaugural March 4, 1805 said in relation to the acquisition of Louisiana:

"In matters of religion, I have considered that its free exercise is placed by the Constitution independent of the powers of the general government. I have therefore undertaken, on no occasion, to prescribe the religious exercises suited to it; but have left them, as the Constitution found them, under the direction and discipline of State or Church authorities acknowledged by the several religious societies." [Works viii, p. 642.]

To the members of the Baltimore Baptist Association he wrote on October 17, 1808:

"In our early struggles for liberty, religious freedom could not fail to become a primary object. All men felt the right, and a just animation to obtain it was exhibited by all. I was one only among the many who befriended its establishment, and am entitled but in common with others to a portion of that approbation which follows the fulfilment of a duty." [Works viii, p. 137.]

In the Ketockton Baptist Association he, the next day, expressed similar sentiments, saying:

"Recollection of our former vassalage in religion and civil government will unite the zeal of every heart, and the energy of every hand, to preserve that independence in both, which, under the favor of heaven, a disinterested devotion to the public cause first achieved, and a disinterested sacrifice of private interests will now maintain." [Ibid p. 139]

To the general meeting of correspondence of the six Baptist associations represented at Chesterfield, Virginia, on November 21, 1808 he wrote:

“Thank you, fellow citizens, for your affectionate address, and I receive with satisfaction your approbation of my motives for retirement. In reviewing the history of the times through which we have past, no portion of it gives greater satisfaction, on reflection, than that which presents the efforts of the friends of religious freedom, and the success with which they were crowned. We have solved by fair experiment, the great and interesting question whether freedom of religion is compatible with order in government, and obedience to the laws. And we have experienced the quiet as well as the comfort which results from leaving every one to profess freely and openly those principles of religion which are the inductions of his own reason, and the serious convictions of his own inquiries.” [Ibid.]

Father Gallitzin's Name Changed from "Smith" by Act of the Legislature of Pennsylvania.

Whereas, It has been represented to the Legislature, by a petition of Augustine Smith, that he has been a resident in the United States about seventeen years, that his family name is Gallitzin, but, having assumed the name of Smith, he became a naturalized citizen under that name, therefore,

Section 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same, that from and after the passage of this Act the aforesaid Augustine Smith is hereby authorized to resume the name of Augustine Demetrius Gallitzin, and under that name shall be capable in law to hold and convey real estate, to sue and be sued, and to do all such other acts as he might have done under the name of Augustine Smith, and shall be entitled to like privileges and immunities as if he had been naturalized under the name of Gallitzin.

JOHN WEBER,

Speaker of the House of Representatives,

P. C. LANE,

Speaker of the Senate.

Approved the 12th day of February, 1810.

SIMON SNYDER,

Governor.

Breaking the Pope's Neck.

In the *American Historical Review* January 1900, page 297 "Journal of Philip Fithian" he relates under date of Saturday, December 18, 1773: "So soon as we rose from supper, the Company formed into a semicircle round the fire, and Mr. Lee, by the voice of the Company was chosen Pope and Mr. Carter, Mr. Christian, Mrs. Carter, Mrs. Lee and the rest of the Company were appointed Friars, in the play called 'Breaking the Pope's neck.' Here we had great diversion in the respective judgments upon offenders, but we were all dismissed by ten, and retired to our several rooms."

Fithian, a native of New Jersey, was tutor in the family of Councillor Carter of Nomini Hall, Westmoreland County, Virginia, in 1773.

Who can describe this play called "Breaking the Pope's neck?"

Examinations have been made in old time pastime books, inquiries made of those well versed in Virginia or Colonial history or folk lore but without eliciting any information. All never before heard of the play.

Who can tell the origin of the expression, "I cross my heart" used, even now-a-days by children in their plays as proof of truthfulness. An instance of its use is found in "Janice Meredith."

Presbyterian Loyalty.

Though "fanatical Presbyterians with axes" moved by their prejudices and ignorance would have, in over loyalty to a King who had, in Ireland, oppressed them so severely that they abandoned it, attempted to destroy the little chapel of St. Joseph's as a testimony of their loyalty in a time of war with a Catholic country, yet soon after a Presbyterian Synod of Philadelphia had to declare the loyalty of its own sect. On May 25, 1743, Governor Thomas sent a paper which he had received to the Synod. It contained "illegal and seditious principles." It was "sent by some persons in Lancaster county that go under the name of Presbyterians." The Synod declared the sentiments abhorrent to the spirit of the sect which was utterly against anything of a seditious or disloyal tendency. So it condemned the paper sent the Governor, saying: "It is with unfeigned regret that we hear that any one whoever appeared under the character of a Presbyterian should propagate principles which have a tendency to promote disloyal and seditious sentiments among the inhabitants of this Province."

But though "fanatical Presbyterians" might be hostile to Catholics yet, as we shall more fully see, the position of Catholics in Pennsylvania was on the whole "a happy one" for just at the time of the attempt to destroy the little chapel back of Walnut street, Father Henry Neal, after being here one month, wrote his patron, Sir John James, "We have at present all liberty imaginable in ye exercise of our business and are not only esteemed, but revered as I may say, by ye better sort of people."

And that testimony is ample offset to the hostility of the Presbyterians.

**Notes of Catholic Interest from the Diary of Miss Mary Lloyd,
Daughter of Thomas Lloyd, Stenographer of the First
House of Representatives of the United States.**

1838, January 18th, Rev. Mr. O'Reilly preached at St. Augustine's, Philadelphia.

March 3d, Rev. Mr. O'Donnell very ill.

April 15th, Mr. Plunkett preached in St. Augustine's Church. Rev. Mr. O'Donnell sung High Mass. Snowed in the afternoon.

April 29th, Rev. O'Donnell sung High Mass and preached for the last time. May 3d he left Philadelphia for New York; 7th, left New York for Europe on board the Great Western, a steamship.

May 17th, the mob broke in and set on fire the Abolition Hall; entirely destroyed it; it was an elegant building, worth about \$20,000.

May 19th, took our Sunday-school children to Camden. 60 boys, 95 girls. The fountain which the City Council have had built was finished and commenced playing on this day. (This refers to the fountain in Franklin Square, Philadelphia.)

May 20th, Mr. James O'Donnell said Mass and preached for the first time in St. Augustine's Church.

August 6th, commenced a novena to the Blessed Virgin with a number of the Rosary Society.

September 1st, the bridge at Fairmount burnt.

September 2d, the Rev. Mr. Kyle arrived from Ireland; 9th, preached the first time.

October 7th, the Rev. Bishop Kenrick administered the sacrament of confirmation in St. Augustine's Church.

December 27th, the Rev. N. O'Donnell returned to this city.

1839, February 11th, St. Joseph's Church consecrated.

Had a fair for St. Augustine's Church at the Masonic Hall on the 21st of April, 1840.

In October of 1841 the Augustinians purchased this place, which did belong to M. John Rudolph.

"This place" means the present Villanova.

(From two pages folio of MS. in possession of Editor of THE RESEARCHES.)

Catholic Historical Notes.

Pennsylvania.

1781.—On February 16th, 1781, Mich. W. Gannon, as executor of John Stagg for the children and legatee of John Stagg, conveyed to Rev. Robert Molyneux, Patrick Byrne, Jas. Gallagher and John Rudolph, of Philadelphia, the lot of ground 20x100 ft. that John Smith, of Burlington, and Hannah, his wife, on September 12, 1757, conveyed to Stagg. It was bounded on the north by Walnut street, on east by Quaker Almshouse, on south and west by land whereon the chapel is erected. The consideration was £70. It was conveyed in trust to Father Molyneux and the others named "for the Religious Society of the People called Roman Catholics," subject to £100 and interest due Robert Hamilton. Recorded November 27, 1781. The day the deed was signed, February 16, 1781, Father Molyneux and the others made declaration that they held the property for the Religious Society of People called Roman Catholics for their use and benefit and for no other purpose or intent.

1785.—On February 4th, Geo. Meade, grandfather of Gen. Geo. Meade, the hero of Gettysburg, conveyed to Rev. Robert Molyneux for £600 the lot of ground on Walnut street between Third and Fourth, 24 ft. 9 in. by 220 ft. Bounded on east by Roman Catholic ground, south by land of Geo. Emlen, west by land late of Harry Gordon now of Geo. Meade, north by Walnut street. Meade purchased this land from Rev. Wm. White in 1782. The deed to Father Molyneux was recorded November 10th, 1785.

1763.—Rev. Robert Harding erected St. Mary's Church, Philadelphia, in 1763. The lot was 63 feet wide; the church was made 50 feet in width.

It is a tradition in the Lloyd and Rudolph families, and related to me by Mrs. Maria Shea, that on several occasions the portion of the walls erected in the day was, at night, torn down, until Tobias Rudolph, with others, acted as guards at night, and thus prevented the destruction.

In 1810 the church was enlarged by the addition of 22 feet to the width and 20 feet to the length, making it the present size of 72 feet, 9 in., on a lot of 113 feet, 8 in. wide.

1765 — Rev. Geo. Hunter, S. J., Superior of the Order in this country, forwarded, in 1765, to Rev. James Dennett, the Provincial of the Jesuits in England, a statement estimating the number of communicants in Pennsylvania at 3,000, of non-communicants the same. By the same report it appears that St. Mary's was denominated.

MISSION No. 1

and its annual income set down as £70, of which £45 was from house rents, £25 gratuities, and £20 by salary from the fund bequeathed by Sir John James, of London, for the support of the Missions in Pennsylvania.

1767.—On June 30th, James White, merchant, conveyed to Rev. Robt. Harding 228 acres in the township of Providence, in the county of Philadelphia, for £700. Father Harding then acknowledged that it was "the real and undoubted right and property of Jos. Kauffman."

On September 8th, 1767, William Parr conveyed to Rev. Robert Harding, for £705, the property on south side of Cherry street, between 3d and 4th, and Arch and Race, having a two-story brick dwelling-house and kitchen and two other two-story brick tenements. It was the property of Mathias Culp, against whom judgment had been obtained by the College, Academy and Charitable School of Philadelphia.

1769.—On January 20th, Father Harding conveyed this property to Jos. Cauffman. After 1809 St. Mary's Trustees received \$16 a year from this property as the bequest of Mr. Cauffman "for poor widows." He died February 12th, 1807. His descendants are Protestants.

On June 22d, 1768, Mary Plumsted, widow and Executrix of Arch. McCall and Judah Foulke, Executors of William Plumsted, conveyed, for £293.10, 7 acres and 54 perches of meadow land in Moyamensing, near borough of Southwark, formerly called Wiccaco, near little Hollander's Creek.

1764.—On February 29th, 1764, James Hill (carpenter) and Ann, his wife, conveyed to Rev. Robert Harding, for £160, the lot of ground on west side of Fourth street, 20x60 ft.; bounded on east by Fourth street; west, by lot of Darby Savage; north, by lot of Wm. Shippen;

south, by Prune street (45 ft. wide). The ground had been conveyed to Hill by Darby Savage on February 16th, 1762. It was taken by Father Harding, subject to £3, 10s, annual rent, or £70 in full. Deed recorded March 6th, 1764, in H., 17, pages 108-11.

This is the N. W. corner Fourth and Locust streets, where the offices of Henry Levis & Co., Iron and Steel Co., now are.

The baptisms in 1764 numbered 92.

1766.—I take the following from the *Pennsylvania Gazette*, or September 4th, 1766.

"On Tuesday, 26th ult. (August), departed this life Seignior Joseph Joachim De Ornellas Evasconcellos de Figuera, a young Portugese gentleman of good family in the Island of Madeira, who had resided in this city about seven years, during which time his conduct was so approved and his manners so engaging that, perhaps, few funerals have been attended by so many friends, who sincerely regretted the loss of the deceased. As he had no relations in this country, six of his intimates appeared as mourners, and other six bore his pall to the Romish Church in this city, where he was decently interred."

On April 14th, 1777, Patrick Mannering, "of the township of Evesham, county of Burlington and Province of New Jersey," a tailor, made a will by which Timothy McAuley, of Evesham, and Timothy Carrel, of Philadelphia, were appointed his Executors. He bequeathed £20 "to be given for the use of the Roman Church in Philadelphia;" and if no relative appeared to claim his estate, it was to go "for the use of the afore-mentioned church." He died in 1782. Carrell refused to act as Executor. So must have McAuley; for, on December 9th, 1782, Charles Sexton and William Livingston were appointed Administrators.

St. Mary's Church received this bequest. It is but another proof that that church was the "Roman Church," and generally acknowledged as such. In fact it can be truly said that after 1763 until the Holy Trinity Church was built in 1789, St. Mary's was the only Catholic Church. The "old chapel" was used on week days or for private devotions.

1762.—The first Catholic priest who is known to have visited New Jersey is the Rev. Mr. Harding, whose labors could not have been

prior to 1762, but of time and place we have no detail. (De Courcy-Shea's "History," page 495.)

As Father Harding came to Philadelphia, and was the only priest here until August, 1758, when Father Farmer came, his labors could have been prior to 1762, and most likely were. After Father Farmer came he attended the missions in New Jersey, and on August 22, 1759, was at Geiger's, in that State.

New Jersey was a mission of St. Joseph's Church, Philadelphia. In the *Freeman's Journal* of 1847, quoted by B. U. Campbell in his *Memoir of Archbishop Carroll*, and given by him on page 434 of the *Catholic Magazine*, Vol. VI. It says of Macopin, N. J.:

"The first settlement was made by two German families sometime before the Revolution. They were a long time without seeing a priest, until at length a Mr. Langrey, from Ireland, paid them a visit. After this the Rev. Mr. Farmer, from Philadelphia, visited Mount Hope, in the vicinity of Macopin, twice a year. He continued doing so for ten years, during which time the Revolution of 1776 took place. These semi-annual visits were afterwards continued by Mr. Malin, Mr. Katen and Mr. Kresgel; the last named priest was a German, and visited there first in 1776."

I have found no trace of "a Mr. Langrey." Probably it was Father Langdale, who, from Newburg, N. Y., visited the country about there except New York City and Albany. But this was after the year 1800.

The names Malinx, Katen and Kresgel I believe to be really those of Fathers Molineux, Keating (Thomas or Christopher Vincent) and Graessl.

1771.—On May 8th, 1771, Rev. Joseph Hattersky or Hathersty, died at Philadelphia. He was born in London, October 15th, 1736. At the age of thirteen he became an alumnus of the English College at Rome. Four years later he joined the Society of Jesus.

Susan McKarraher, wife of Col. Danl. McKarraher, died August 21st, 1807, of lock-jaw, age 47. He was an inn-keeper on Second street, below Lombard, and the St. Patrick's Society met there.

Daniel Clark, father of Mrs. Myra Gaines Clark, of New Orleans

law suit celebrity, visited Philadelphia in Nov., 1807, and was given a banquet, at which Thomas FitzSimons, a Catholic, presided. Clark was a merchant and a delegate to Congress from the newly acquired Louisiana. We had autograph letters of his which we presented to Ferdinand Dreer, Esq.

1785.—The *Pennsylvania Journal and Advertiser*, Oct. 12th, 1785, in relating the news from New York, says, "Last Wednesday the foundation stone of the Roman Catholic chapel was laid (on ground lately purchased in the rear of St. Paul's Church and now set apart for Divine service) by his Excellency Don Gardoqui, Minister from his Majesty the King of Spain."

The Catholic Church in the United States, p. 342, Ed. 1879 says "Early in 1786 a lot was purchased in Barclay St. to erect the first Catholic Church in New York. On the feast of St. Charles Borromeo, the Spanish Ambassador, laid the corner-stone. The extract from the *Pennsylvania Journal* shows that this occurred more than a year before that time.

Fathers Molyneux and Farmer were the priests in Philadelphia during the Revolutionary War. These two priests were loyal to the new government. Had they not taken the oath of allegiance to it that all "rectors were required to do in 1777, they would have been arrested, as were the Episcopal ministers, Rev. Thos. Coombe, Rector of Christ Church; Rev. Wm. Smith, D. D., Provost of the College, in September, 1777, and Rev. Jacob Duche, Ex-Chaplain of Congress, in 1778, or the Quakers who were exiled to Virginia for non-submission to the law."

Father Farmer, during the war, continued his missionary journeys in New Jersey as opportunity offered, as his registers prove. Father Molyneux always remained at home.

1782.—Here is a transcript of the record of a marriage at old St. Joseph's by Abbe Bandol, Chaplain to Luzerne, the Minister of France :

"1782, Philadelphia, Novembris, Vigesimo quarto. *Nicholaum Perree* oriundum de Grandville in Normandia, solutum and *Annam Butler*, filiam Thomas Butler and Bridigitæ Bennis, conjugum oriundum de Limerico in Hibernia. Præsentibus testibus notisqui suscripserunt.

“Temoins : L'Abbe Bandol, aumonier de son, Excellence de Minister France, Joseph Marino, Charles Carre.

“N. PERREF,
ANNAM BUTLER.”

1782.—*A Letter to the Roman Catholics of Philadelphia and U. S. of A.* By a Friend to the Civil and Religious Liberty of Man. Published 1822, Philadelphia. Page 27 says : “The ancient and venerable edifice in the court of St. Joseph’s having been gradually converted to the uses of daily matins, vespers, confessions and all that interesting part of divine service which is withdrawn from the public eye ; the great Sabbatical and other holy day offices of the clergy and public divine services were transferred to St. Mary’s Church, in so great a degree ,that in the year 1782, a new and third subscription to erect the gallery, to construct the pews therein, to finish, to adorn and to enclose the church and burial ground, was opened by the members of the blended congregations of St. Joseph’s and St. Mary’s.”

1784.—December 7th. Rev. Robert Molyneux, of Philadelphia, wrote to Rev. John Carroll, Superior of the Missions : “The number of our communicants at Easter generally amounts to 1 000 ; in the country congregations near to 200. But in Philadelphia of non-communicants I think I may venture to set down 1,000 more—children under twelve years excepted.” [See *U. S. Catholic Magazine*, 1845, page 798, for letters of Fathers Molyneux and Farmer to Father Carroll.]

I am indebted to the late William John Potts, Esq., of Camden, N. J., for the annexed advertisement from *The Pennsylvania Gazette*, December 25, 1760. No. 1670 :

“TWENTY POUNDS REWARD.—Whereas the Roman Chapel, in the Borough of Lancaster, was last night intirely burnt down to the ground ; and it is with great Reason apprehended, that the said Chapel was wilfully set on Fire by some ill minded Person. This is therefore to give Notice that whoever shall discover the Person or Persons who have been guilty thereof shall (immediately on Conviction of the Offender or Offenders) receive from the Subscribers the above Reward. JOHN HOPSON, ROBERT THOMPSON, BARNARD HUBLEY. LANCASTER, Dec. 16, 1760.

The Associators of Philadelphia in 1776 called a Provincial Convention. It met July 15, 1776, and adopted a Constitution for the State on September 28, 1776. This contained an oath or affirmation

declaring a belief in one God and that the Scriptures of the Old and New Testament were of Divine inspiration. This was, by a party, objected to, as "a belief in Jesus Christ was not required which would admit professed Deists, Jews, Mohammedans and other enemies of Christ into the Assembly, and whether there is not in fact a firmer establishment for Anti-Christ and all damnable errors than the Quebec Bill for Popery let the world judge." ["History of the Test Laws in Pennsylvania," by Thompson Westcott, page 16.]

This Quebec Bill was an Act of Parliament passed in 1774, which gave the Canadians the free exercise of the Catholic religion as under the former French rule. It was granted by England because of the revolutionary proceedings of the New England and more Southern Colonies and in fear that Canadians would ally themselves with the Americans. In hatred of the Church, England was denounced for granting the Canadians the right of conscience.

INDEPENDENCE DAY.—July 4, 1776, was the day that James Welsh and Honora Mullarkey were married at St. Joseph's, Philadelphia. On October 26, 1777, their son James, born on 20th, was baptized; and on June 25, 1779, John was born, and was baptized on the 29th. I have not followed further this couple who married on that ever memorable day.

1785.—April 10. Rev. Ferdinand Farmer, of Philadelphia, started on his last visit to New York city and intervening country.

On April 23, 1785, Father Molyneux wrote to Rev. John Carroll: "Mr. Farmer is now about two weeks on his tour to the Iron Works and New York; it will be two more before he returns. He was very weak when he left here; if he lives to return I wish some means would be devised to prevent him from going any more. . . He is no more fit to take that journey than I am to fast forty days and nights like St. Stylites without eating or drinking."

May 7th. He returned to Philadelphia. On May 16th he wrote to Rev. John Carroll, saying: Such is my weakness of late that the exercise and application, both of body and mind, must be short and interrupted."

In 1783 Rev. John Lewis, Superior of the Jesuits and Vicar General, called a general meeting of all the missionaries at Whitemarsh, Md., on June 26, 1783. The purpose was to deliberate on the state of relig-

ion. Meetings were also held on November 6, 1783, and October 11, 1784.

Rome desired to give the Catholics of the United States a Bishop. The Propaganda, through the Nuncio at Paris, by official note, on July 28, 1783, so wrote Benjamin Franklin, and requested him to notify Congress and use influence to have Congress endorse the establishment of a Vicar Apostolic with the dignity of a Bishop.

On May 12, 1784, Nuncio wrote to Rev. John Carroll for information relative to the "exact condition of the Missions." On June 6, 1784, Rev. John Carroll was appointed by Pius VI Superior of the Missions, with power to confirm. Father Carroll desired that Rev. John Lewis should be appointed, but Cardinal Antonelli replied that he was of advanced age and needed rest and that the reports were in Carroll's favor.

At the meeting of the Jesuits, October 11, 1784, held at White-marsh, it was resolved "that a Bishop at present is unnecessary," and that if one were sent "he shall not be entitled to any support from the present estates of the clergy." Measures were taken to bring into the country "six proper clergymen as soon as possible."

Father Farmer, of Philadelphia, was evidently not in accord with the majority, for on January 19, 1785, he wrote Father Carroll: "I cannot conceive how we could be a body without a Bishop for a head." [*The Catholic Church in the United States*, DeCourcy-Shea.]

[See *U. S. Cath. Mag.*, 1844, page 798, relative to Fathers Molyneux and Farmer on appointment of a bishop]

1783.—In a letter from William Bradford to His Excellency Jno. Dickinson, Ex-President of Council, of Pennsylvania, speaks of "the lotts purchased by Mr. Coxe concerning which your Excellency requested information" as being "situated on Fifth St., between Walnut and Spruce, opposite to the Roman Catholic burial ground."

These "lotts" were given to the Free or "Fighting" Quakers who had taken part in the Revolutionary War. The "lotts" were given for burial purposes, and have been so used down to the time of the Civil War.

The ground is now for sale, as all the members of the Society are dead, and their descendants are few.

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"Rome Saved America" and "The Debt America Owes to the Catholic Church."

For several years "a remarkable account" has been going the rounds of our Catholic press under various titles, such as "Rome Saved America," or "Bishop Carroll's Aid to the Young American Republic."

It represents Benjamin Franklin when Minister to France "sitting in the waiting room of the King's palace looking down-hearted and forlorn." Washington had written him that if France did not send an army all was lost. He was "in a melancholy stupor" when "aroused" by the Papal Nuncio calling him. "Franklin jumped up and rubbed his eyes." The Nuncio gave him "the good news" that he had "got the consent of the King to send an army and navy to aid America." Franklin was "astonished;" threw "himself on his knees and clasped the hand of the Nuncio and kissed it."

"Rome has saved America," he exclaimed. "America will never forget it, for Roman Catholics shall have all the rights the Protestants have. We shall never forget, no, never forget it, for Rome."

The Nuncio told Franklin Bishop Carroll was the one to thank as he had induced the Pope of Rome to send the Nuncio to France "in the interests of the American people," and more of the same kind of balderdash and nonsense. Yet that story has been going the rounds of the Catholic papers the past fifteen years, being embellished from time to time as it passed along the highway. No denial would be allowed to appear. The Editor of THE RESEARCHES has been written to so often, making inquiry as to the truth of the statement, that he deems it proper

to put on permanent record his declaration that the "remarkable account" is wholly untrue and ought to be so known to anyone knowing even but little of the history of his country.

It is amazing that such trash can find publication in our Catholic papers. This tale is such a "good thing" that it will be going the rounds of our papers for years yet to come.

Another untruthful, though declared to be "an eloquent and masterly lecture," by Mr. Henry Austin Adams, is "The Debt America Owes to the Catholic Church." It is idle to waste time that may be better employed or space that may be given to the recital of facts and to truth, to examine this lecture. For about five years it has also been on its rounds. It is a mass of untruths and deserves only condemnation.

It is surprising the mass of rubbish that passes through our papers as history. It is easier to manufacture glowing tales than to delve and hunt and search for facts and for truth. It is more popular also and gets fuller recognition and at times money pay.

Some time THE RESEARCHES may give a chapter of "Some Lies and Errors of Catholic History." If others lie against us, there are some of our own who lie for us by manufacturing remarkable accounts of the great things done for our Church and our Country. Patrons of THE RESEARCHES will bear this in mind: Whenever they read these remarkable doings and great deeds they better simply put the story down as perverted history or being wholly manufactured to order. There is ample material for a truthful and creditable history of the relation of Catholics to our country. A portion of the records have appeared in THE RESEARCHES and more will, please God.

Catholics in Missouri.

(From a highly valued Correspondent in Missouri, dated March 9, 1829.)

The Jesuits are making rapid strides here in their usual way, building chapels, school-houses, and establishing nunneries. Large contributions by Protestant people, or those who have been educated as such, are made to erect those buildings, and many are sending their children to these schools, and the Jesuits are sending forth their young priests as missionaries.

[*The Home Missionary*, Vol II, p. 11, N. Y., 1830.]

Early Irish Immigration to America. Few Catholics.

Immigration from Ireland to this country may be said to have begun in a noticeable form at about 1718. It came in a very steady stream from that time up to say, 1755, then slackened somewhat, perhaps on account of the French and Indian war, and, later, the agitation of the Stamp Act and other matters of contention between the colonists and the Ministry.

This immigration was almost wholly Presbyterian. Few Catholics came to America prior to the Revolution.

Arthur Young's "Tour in Ireland" in 1776-7-8-9 recorded, "If the war ends in favor of the Americans, the people will go off in shoals. Very few Roman Catholics emigrated."

Again, "The spirit of emigrating in Ireland appears to be confined to two circumstances, the Presbyterian religion and the linen manufacture. I heard of very few emigrants except among manufacturers of that persuasion. The Catholics never went; they seemed not only tied to the country but almost to the parish in which their ancestors lived."

These Presbyterian Irish, finding the English government harassing the linen traffic, came to America, many as "passengers," and still by far, a greater number as "servants" or Redemptioners. That is the Captain of the vessel which brought them over sold them for a term of years—about seven. The purchaser paid the passage money and "held to service" the "likely" young Irish he had purchased at the ship's wharf in Philadelphia.

Here are a few suggestive records which I have collected from the newspapers of Philadelphia at times prior to 1750.

There is ample material for a very extensive examination and presentation of the subject but the Irish—Irish have little interest in such historical matters as this settling of their race in this country. Only the "Scotch Irish" are concerned.

In 1727 the arrivals at Philadelphia of immigrants from Ireland numbered 1155, "none of whom were servants." There must have been five times as many servants.

In 1729 there arrived 5,655.

The American Weekly Mercury of August 14, 1729, said: "It is reported from New Castle that there arrived there this last week about 2000 Irish and an abundance more daily expected. There is one ship that about 100 souls has died out of her."

The *Mercury* of February 18, 1729, in News from Dublin dated October 28, 1728, reported: "We are assured that above 1900 families are already gone from the North of this Kingdom for New England and that many more are daily setting out for that place, the rents of lands being risen so high that tillers of it say they can hardly get bread."

That the people in Ireland "could hardly get bread" is sustained by the following report from Dublin dated April 15, printed in Bradford's *American Weekly Mercury*, Philadelphia July 17, 1729:

"On Saturday last was published from the altars of all the Romish Chapels in this city, the following notice:

"Whereas several tumults and riots have been of late raised in this city by the common people upon pretence of discovering corn in garrets and warehouse so as to put many citizens in apprehension of having their houses rifled and goods carried away by these rioters and whereas it is evident to all men of sober sense that the only intention and designs of our Honourable Magistrates in this matter is to bring bread corn from those parts where it most abounds and from foreign parts, in order to supply our deficiency in this great city, as also to transmit part thereof unto those of the kingdom where it is most wanting to preserve their families for lack of food. The Roman Catholics of this city are therefore strictly commanded on pain of excommunication not to join either directly or indirectly in any riots or tumult in this city nor to be aiding, abetting or assisting in any such riot or tumult for the future as they tender the welfare of their souls."

At this time when food was so dear in Ireland, wheat in Philadelphia was 3s. 6d.; corn, 2s. 3d.; "Flower" 10s. 6d; rice, 20s.; tobacco, 16-18s.; pork, 50s.; beef was reported "scarce."

This great Irish immigration to New England is noteworthy because of the hostility once shown in Massachusetts to those of the "Irish nation."

In October, 1654, a committee appointed by the General Court of Massachusetts to consider propositions for the public benefit submitted the following report:

This Court considering the cruel and malignant spirit that has from time to time been manifest in the Irish nation against the English nation, do hereby declare their prohibition of bringing any Irish, men, women or children, into this jurisdiction, on the penalty of £50 sterling to each inhabitant who shall buy of any merchant, shipmaster or other agent any such person or persons so transported by them; which fine shall be by the

country's marshall levied on conviction of some magistrate or Court, one-third to be to the use of the informer, and two-thirds to the country. [*American Historical Review*, October 1896, p. 20]

This law was so effective that in 1680, the Governor reported to the home government that there were "within our limits" about 120 Scotch, brought hither and sold for servants in the time of the war with Scotland and about half as many Irish brought at several times and sold as servants. [*ibid.*]

Few of all the great immigration to Pennsylvania were Catholics, even allowing for their utmost carelessness in religion. Then, as now, "the importation of foreigners, subjects of foreign princes and speaking a different language," was a matter of public and legislative consideration.

ORDERS TO "PREVENT IRISH PAPISTS AND CONVICTS" COMING.

On December 17th, 1728, Lieutenant Governor Patrick Gordon in a message to the "Representatives of the Freemen of the Province of Pennsylvania and the Three Lower Counties," said, "I have now positive orders from Britain to provide by proper law against these crowds of Foreigners who are yearly powr'd upon us. It may also requite thoughts to prevent the importation of Irish Papists and convicts of whom some of the most notorious, I am creditably informed, have, of late, been landed in this River."

The Representatives replied on December 28th, saying: "We do likewise conceive it to be of the greatest consequence to the Preservation both of the Religious and Civil Rights of the People of this Province to prevent the importation of Irish Papists and convicts in which no endeavors of ours shall be wanting, and we earnestly request the Governor to recommend the same to the consideration of the Assembly of the Three Lower Counties, to make the like provision against the growth of so pernicious an evil in that Government which if not timely prevented, will sensibly affect the People of this Province."—[From Fisher Collection in Am. Philosophical Society.]

This is the only official record I ever found on the Assembly's minutes antagonistic to Catholics.

IRISH SERVANTS TAXED.

It is to be noted, however, that when the Assembly came to legislate on the "pernicious evil" they taxed "Irish servants" 20 shillings, or one half the tax on foreigners. The word "Papist" did not appear in the law. The tax was evaded by landing the passengers at New Castle,

Del., or Burlington, N. J. The Three Lower Counties, therefore, did not heed the suggestion, if given, of making "like provision against the pernicious evil" of landing Irish in America.

It is to be observed however, that perhaps "the importation of Irish Papists" may have indeed been fraught with "pernicious consequences" when we consider that a system of kidnapping young Irish men and women or of emptying the jails of Ireland then prevailed. These unfortunates were brought to America—to Pennsylvania, and "their time" sold just like slaves captured on the sands of Africa, and brought to the Barbadoes or other West Indian Islands and thence to the Colonies.

THE ASSEMBLY TAXES IMMIGRANTS.

Let us note that though the Pennsylvania Assembly promised the Governor that "no endeavors would be wanting to prevent the growth of so pernicious an evil" that when it came to legislate in accord with a second request of Governor Patrick Gordon made on March 1st, 1729, "to discourage by Law the vast importation of foreigners and Irish servants" that Papist was omitted in this request. Thomas Tres and Andrew Hamilton were appointed to draw such a Bill "levying a duty on Foreigners, Irish servants and Persons of Redemption."

On their report, the Assembly placed a tax of 20 shillings on Irish servants and 40 shillings on Aliens. So the Irish were taxed but one-half that imposed on the imported "Foreigners," principally Palatines. But the operations of the Law were found unsatisfactory. Vessels discharged their cargoes of servants at New Castle or Burlington. On October 16th, the Assembly appointed a Committee to draw a bill repealing the law. On March 14th, following 1729-30, the law was altered so as to tax the importation of "persons of crime and poor or impotent persons."

Our country is yet striving to remedy the "pernicious evil" of foreign immigration.

So while Pennsylvania never taxed "Irish Papists," as such, she had a tax or duty of 20 shillings from May 1729 to March 1730 on Irish servants.

If "persons of crime, poor and impotent" came, so also came those who were most useful—"the schoolmaster was abroad." Singularly too, and yet happily, he came from Ireland. A student of American History may well be surprised as he learns that so many of our public characters of the early days were taught by Irish schoolmasters.

The *Mercury* (Philadelphia) of August 28, 1735, reported: "On Monday last, Capt. Blair arrived from Carick Fergus in Ireland with 168 Irish passengers and servants and on Monday evening before any of them landed one of them fell into the river and was drowned." The next paper announced: "the body was found, the next tide carried up seven miles from the mouth of the Schuylkill."

On September 11, 1735, the paper gave "an account of number of passengers and servants imported hither since 1st of May." Of the 557 passengers and 320 servants, 195 passengers and 177 servants were from Ireland.

The next week Capt. Lowes arrived with 204 passengers and servants from Ireland.

From March, 1735, to March, 1736, 14 vessels entered Philadelphia and 23 cleared for Ireland.

On August 26th, Capt. Geo. Spafford arrived in the snow *Hope* "from the North of Ireland with about 200 passengers."

On September 9, 1736, the *Mercury* said: "The number of passengers and servants arrived at this place from Ireland since our last amounts to 346, and we hear from New Castle that in the space of about 24 hours in the last week there arrived near one thousand souls from the same place.

From March, 1736, to March, 1737, there arrived at Philadelphia 33 vessels from Ireland, 27 cleared thereto.

From March, 1737, to March, 1738, nine vessels arrived from Ireland.

In June, 1737, the brig Lawson, Capt. Benj Lowes, arrived from Ireland. The Captain advertised "A parcel of likely Servants of each sex who have had the small pox."

Numbers of advertisements like this may be read in Philadelphia papers prior to the Revolution. This one is of year 1740: "Just imported from Ireland in the brigg Lydia, a Parcell of Likely young men and won.en, boys and girls, servants whose times are to be disposed of by Oswald Peel and Wm. Hartlay. And in case they go off to the King's service, the consideration money shall be returned the purchaser."

The latter promise was necessary because then was a time of war with Spain. Servants enlisted, officers would not surrender them to their masters. So they too often lost the consideration money paid the ship Captain.

The Justices of Berks County, Pa., Fear "A Massacre Whenever the Papists are Ready," 1753.

To the Hon. Gov. Morris :

SIR.—As all our Protestant inhabitants are very uneasy at the behavior of the Roman Catholics, who are very numerous in this county, some of whom show great joy at the very bad news lately from the army, we thought it our duty to inform your honor of our dangerous situation, and to beg your honor to enable us by some legal authority to disarm or otherwise to disable the papists from doing injury to other people who are not of their vile principles. We know that the people of the Roman Catholic Church are bound by their principles to be the worst subjects and the worst neighbors ; and we have reason to fear, at this time, that the Roman Catholics at Cussahoppen, where they have a very magnificent chapel, and lately have had large processions, have bad designs, for in the neighborhood of that chapel, it is reported, and generally believed, that thirty Indians are now lurking, well armed with guns and swords, or cutlasses. The priest at Reading, as well as Cussahoppen, last Sunday gave notice to their people, that they could not come to them again in less than nine weeks, whereas they constantly preach once in four weeks to their congregations ; whereupon some imagine, they are gone to consult with our enemies at Du Quesne. It is a great unhappiness, at this time, to the other people of this province, that the papists should keep fire arms in their houses, against which the Protestants are not prepared, who therefore, are subject to a massacre whenever the papists are ready. We pray that your Honor would direct us in this important business by the bearer, whom we have sent express to your Honor.

We are may it please your Honor,

Your Honor's most obedient servants,

HENRY HARVEY,

JAMES READ,

WILLIAM BIRD,

JONAS SEELY,

CONRAD WEISER,

Justices of Berks County.

Heidelberg, July 23, 1755.

The "bad news from the army" was Braddock's defeat. The 'procession' was, no doubt, that of Corpus Christi.

The Three Epitaphs of Commodore John Barry.

Below is a fac simile of autograph epitaph by Dr. Benjamin Rush, now in Rush MSS. at Ridgway Library, Philadelphia:

Let the Patriot, the Soldier, and the Christian,
Who visit these mansions of the dead,
view this monument with respect.
Beneath it are interred the Remains of

John Barry

He was born in the County of Wexford in Ireland,
But America was the Object of his patriotism,
and the theatre of his usefulness.

In the revolutionary war which established the
independence of the United States, he
bore an early and active part, as a ^{in this navy} Captain, and
afterwards as ^{because, it} Commander in Chief, of ^{the range of freedom.} the American fleet.
He fought often, and once bled in ~~this cause~~.

His habits of war, did not lessen his
virtues as a man, nor his piety as a Christian.

The number, and objects of his Charities will be
known, only at that time, when his dust
shall be reanimated, and when he who sees in secret,
shall reward openly.

In a full belief of the doctrines of the Gospel,
he peacefully resigned his soul into the arms of his
Redeemer.

on the 13th of September 1803 in the 59th year of his age.

This affectionate Widow hath caused this marble to be
erected to perpetuate his name. After the hearts of
his fellow Citizens have ceased to be
the living Records
of his public, and private Virtues.

B. Rush

He was gentle, kind & lived in private life, and was not up before by his family & friends & known by his private family.

ORIGINAL EPITAPH ON TOMB OF COMMODORE BARRY IN ST. MARY'S
CEMETERY, PHILADELPHIA.

Changes from this original draft were however made so that when cut on the tomb it read :

"Let the patriot, the soldier and the Christian, who visit these mansions of the dead view this monument with respect. Beneath it are deposited the remains of John Barry. He was born in County Wexford, in Ireland, but America was the object of his patriotism and the aim of his usefulness and honor. In the Revolutionary War which established the independence of the United States he bore the commission of a Captain in their navy and was afterwards its Commander-in-chief. He fought often and once bled in the cause of freedom ; but his habits of war did not lessen in him the power of the virtues which adorn private life. He was gentle, kind, just and charitable, and not less beloved by his family and friends than by his grateful country. In the full belief in the doctrines of the Gospel he calmly resigned his soul in the arms of his Redeemer on the 13th of September, 1803. His affectionate widow hath caused this marble to be erected to perpetuate his name when the hearts of his fellow-citizens have ceased to be the living record of his public and private virtues."

In 1865 I copied the above transcript from the tomb. When in 1876, the present tomb was built, the inscription on the old stone had become illegible. I furnished a copy of the epitaph as taken eleven years before.

This, however, was not satisfactory to Rev. Michael F. Martin, Rector of St. Mary's, even if it had been placed upon the tomb by Mrs. Barry. He made it read :

SACRED TO THE MEMORY OF COMMODORE JOHN BARRY, FATHER OF THE
AMERICAN NAVY.

Let the Christian patriot and soldier who visits these mansions of the dead view this monument with respect and veneration. Beneath it rest the remains of John Barry, who was born in County Wexford, Ireland, in the year 1745. America was the object of his patriotism and the aim of his usefulness and ambition. At the beginning of the Revolutionary War he held the commission of Captain in the then limited Navy of the Colonies. His achievements in battle and his renowned naval tactics merited for him the position of Commodore, and to be justly regarded as the Father of the American Navy. He fought often and bled

in the cause of freedom, but his deeds of valor did not diminish in him the virtues which adorn his private life. He was eminently gentle, kind, just and charitable, and no less beloved by his family and friends than by his grateful country. Firm in the faith and practises of the Roman Catholic Church, he departed this life on the 13th day of September, in the 59th year of his age.

In grateful remembrance, a few of his countrymen, members of St. Mary's Church, and others, have contributed towards this second monument, erected July 1st, 1876.

REQUIESCAT IN PACE.

The inscriptions on the sides of the tomb are :

IN MEMORY OF
MARY
WIFE OF
CAPT. JOHN BARRY
WHO DEPARTED THIS LIFE FEB. 9TH 1771 (?)
AGE 29 YEARS AND 10 MONTHS.

ALSO
SACRED TO THE MEMORY OF
ISAAC AUSTIN HAYES
SON OF
PATRICK AND ELIZABETH HAYES
WHO DEPARTED THIS LIFE 11TH OF AUGUST
1829

P. BARRY HAYES
BORN SEPT 7TH 1809
DIED MAY 26TH 1863
AGED 53 YEARS, 8 MONTHS AND 19 DAYS

SACRED TO THE MEMORY OF
SARAH BARRY HAYES
ONLY DAUGHTER OF
PATRICK AND ELIZABETH HAYES
BORN APRIL 27TH, 1798
DIED AUGUST 15TH 1821
IN HER 24TH YEAR

SACRED TO THE MEMORY OF
SARAH
WIDOW OF THE LATE
COMMODORE JOHN BARRY
WHO DEPARTED THIS LIFE THE 13TH DAY
OF NOVEMBER 1831, AGE 77.

Thomas Penn, Proprietor of Pennsylvania, Directs that "No Ground Be Granted to Any Roman Catholicks."

In Shepherd's *Proprietary Government in Pennsylvania*, page 369, it is stated :

Parliament in 1740 permitted "all foreign-born persons who had resided in or who should reside in the colonies for seven years continuously should become citizens by making the declarations provided for in 1st George, chapter 13."

In 1743 the provisions of this Act were extended by the Assembly to all Protestants in Pennsylvania. The antipathy to Catholics which prevailed in England, it will be seen, was cherished to some extent in Pennsylvania. The Episcopalians of course were bitter against them, while the broader-minded amongst the Quakers, even if they felt it, did not dare to show them any sympathy. The proprietors, also, in their instructions forbade the Governor to allow them to settle in the province or to purchase land for chapels or dwelling houses.

The authority given for this statement is :

Penn Mss.: Penn Letter Book, II.; Thomas Penn to R. Hockley and Tench Francis, February 26th, 1743, and VIII. Thomas Penn to John Penn, May 10th. 1765.

On examining Penn Letter Book, Vol. 2, at the Pennsylvania Historical Society, no letter to Hockley and Francis of the date given, or any other time, could be found.

The following letter of Thomas Penn, Proprietor, to Mr. Cookson, at York Town, [now York, Pa.,] of February 26th, 1742—or one year earlier than that stated to have been sent Hockley and Francis—was found on page 34 of Letter Book, No. 2 :

"I am well pleased with your letter that the people have made so good a progress in this Town of York, but am a little disappointed about the sawmill. However, I hope you will get the land of Bernard Lowman and build one on it, unless you can let it to a good industrious fellow who will build it himself at a certain expense and have it allowed out of the rent.

"I am well pleased with your having granted lots to the Lutherans and Calvinists for churches, which I suppose are granted as the others are, but I desire no ground may be granted to any Roman Catholicks who I hear abound in your county and have a lot granted them by Mr.

Hamilton for a chapel. Those people should be discouraged as much as possible, as they hold tenets destructive of all others, and I would not have a lot in town granted to any one of them, even for a private dwelling.

Your very loving friend,

London, February 26th, 1742.

THOMAS PENN."

"P. S.—I omitted to inform you that I am told the Roman Catholics have pretty much increased of late with you and that they have two or three priests that officiate in town, as well as some from Germany in Lancaster county. If you should be on good terms with the Assembly, I recommend it to you to consider of some law for restraining them by making it very penal for any priest to exercise his function in Pennsylvania."

To Richard Hockley two days later, he wrote :

"DEAR DICK.—Your account of the increase of Roman Catholics gives me no great satisfaction, though I am told 'tis now reported in Pennsylvania, I have long been of that community. However, this is said by the Canaille, and I shall always be ready to show the contrary whenever the Assembly are ready to consent to some legal restraint."

LONDON, February 28th, 1742.

[Penn Letter Book II., 1742-50] page 37.

Among the instructions to Governor Hamilton in 1748 and to Governor Morris in 1754, Shepherd states that they were not to permit Catholics to settle or hold office in the province. [MS. Bond, Commission and Instructions to Hamilton and Morris.]

Instructions to John Penn, August 5th, 1775 : He was to allow toleration to all Protestants. He was not to permit Catholics to settle or hold office. [Ibid page 493n.] These statements could not be verified, the manuscripts not being sufficiently indicated to be discoverable among the thousands of unindexed or uncatalogued manuscripts in the Society's possession.

Thomas Penn Directs That the "Inhabitants of Pennsylvania
Be Put on Their Guard " Against the Jesuits, Who
are " Perverting the People," 1765.

BY THE PACKET.

D

JOHN PENN, ESQ.:

Dear Nephew.—The Bishop of London has desired I will inform you, he has received accounts that great numbers of Jesuits—banished from Catholic countrys have found their way to America and are employed in perverting the people there ; we desire you will make enquiry whether any such are got to Pennsylvania, and speak to some of the principal ministers and magistrates, that the inhabitants may be put on their guard against them. Of this let us know your success as soon as you shall receive any account. We are yet without any letters from you or indeed any from Philad. We hope the Office has been long opened and that Grants have been issued. if not give orders for doing it the moment you receive this, and they need not be hamper'd with searching for the proper Stamp Paper, the Dup'le of the Stamp Act I shall send by Capt. Friend with the duplicate for granting a Charter of Incorporation to the Episcopal Church, he is to sail next week.

All your family are well, my two boys recovering from inoculation. I shall write you again next week, in the meantime remain with all our good wishes for you and your brother.

Your most affect. Uncle,

THOMAS PENN.

London, May 10th, 1765.

[Penn Letter Book, Vol. II [1763 1766] at Pennsylvania Historical Society.

An Indian Chief that was lately taken to church at Philadelphia found his native veneration for the Deity disturbed by the customary rotation of the Protestant service, exclaimed—"These people tease the Good Spirit too much !" What if he was in Italy and beheld the perpetual repetition of the mass ! [Quoted in *The Reformer*. Philadelphia, May 1st, 1824.]—*Nantucket Inquirer*,

"Pennsylvania a Nursery of Jesuits." 1742.

Rev. Colin Campbell wrote the Secretary of the (London) Society for the Propagation of the Gospel in Foreign Parts telling of "the obstruction that I and our missionaries in Pennsylvania and New Jersey meet with." Under date of November 2d, 1742, says: "What is the effect of Quakerism now in Pennsylvania but a nursery of Jesuits; no less than two priests are in Philadelphia, four in Conestago, a county in the country, and what the end of Quaker power will prove we may plainly guess. Many Irish papists turn Quakers, and get into places as well as Germans."—"History of the Episcopal Church in Burlington. By Rev. George Morgan Hills, Trenton, 1876."

The "two priests" referred to were Fathers Joseph Greateon and Henry Neale.

The latter had on March 21st, 1741, arrived at St. Joseph's as Assistant to Father Greateon. On the 25th he wrote to the Superior in England (Pennsylvania then being a separate Mission from Maryland and subject to the Provincial in England), saying: "I find things otherwise than represented in England—I mean as regards a competent maintenance of one in my station, for an amount of £20 only will not suffice."

Father Neale died May 5th, 1748. Neither *The Packet* nor *The Journal*—the Philadelphia papers of that time—make mention of his death or burial.

Oliver's *Collection* and Foley's *Records* give the date of death but not the place. The late Rev. P. A. Jordan, S. J., was of the opinion that Father Neale was not stationed continuously at Philadelphia but only at intervals. Perhaps he died here and was buried in the "God's Acre"—at Old St. Joseph's

Campbell's predecessor, Rev. Jno. Talbot, had bewailed the permitting "Popish Mass in Philadelphia" in 1707, and declared that if William Penn "had any religion 'tis that," and that Penn was "a greater Antichrist than Julian, the Apostate;" called him "the lewd Governor," and charged that instead of trying "to convert the Indians to the Faith, he labors to make Christians, heathens and proclaims liberty and privileges to all that believe in one God." (See Hill's "History of the (Episcopal) Church in Burlington, N. J.," 1876)

It was this proclaiming "liberty and privileges to all who believed in one God" that made Father Greateon and his flock insist in 1734 that they "had the right to the public exercise of their religion,"

Items Concerning the Catholics and Irish in Pennsylvania Prior to 1750

Rev. George Whitfield.

On November 23, 1739, Rev. George Whitfield arrived in Philadelphia from New York. He preached daily. On Wednesday, 28th, he preached his farewell sermon at Society Hill, near Front and Lombard and Pine streets. There "was gathered the greatest number of people ever gathered here and computed at no less than ten thousand," said the *Mercury*.

Concerning Whitfield, James Pemberton, in 1739, wrote, "He preaches every day to numerous people. Some of our curious youths of rash judgment, who looked at words more than substance, are very constant in attending and are much pleased. He aims much at priest craft and speaks very satirically of the Papists whom he incenses much." (Watson's Annals p. 538, ed. 1884)

The following appeared in *The Mercury* December 18th :

TO REV. MR. WHITFIELD ON HIS PREACHING, "FAITH ALONE "

"Whitfield to what end do you preach,
Since you have no *good works* to teach?
No man e'er preached so much as you,
Yet *more good* many preachers do.
None e'er such crowds of hearers had,
And none so *few* that were not mad,"

In September, 1745, Whitfield again visited Philadelphia. The first week of his visit he preached twelve times. His tour of the colonies caused great discussion upon religious tenets.

Patriot Potatoes

The Gazette, of February 12, 1740, had an elegy on the much lamented death of many thousand excellent patriots and supporters of their country in the Kingdom of Ireland who were confined and starved with cold and hunger (cruellest of deaths) between December 26 and January 13. 1739-40, to the inexpressible loss and grief of that weeping and bleeding nation.

The elegy related to the destruction of the potatoes by the frost.

An extract is here given:

"O blest St. Patrick, in compassion smile,
And pour thy comfort on thy once loved isle;
Humbly to thee the suppliant knee we bend,
On thee in this extremity depend.

The thawing Glebe instructs to explore,
Replenish our plantation as before.
If thou shouldst fail—we fly our native air,
To foreign climes, where plenty reigns, repair
With bread and flesh, our wasted strength renew,
And bid our rack-rented land a long adieu."

It concluded with the following epitaph:

"Frozen to death here countless patriots lie,
Their country's glory and the poor's supply,
Much might, but much, alas! need not be said,
Here lie two-thirds of Ireland's Daily Bread."

The First Severa.

The *Gazette* of October 6, 1743 reported that the Spanish ship *La Nostra Sennora de Soliduo* alias the *Prince of Austria* commanded by Don Phillip de Lorree had been brought to Philadelphia by the privateer Wilmington commanded by Capt. George Sibbald. It was captured off St. Jago de Cuba, August 18th. The captain reported, "The Captain is much of a gentleman and I desire it as a favour that he may be sent to Lisbon by the first opportunity."

This seems to have been done for the *Gazette* declared, 'Our people have treated him with great respect and courtesy, suffering him to retain his clothes, his chests etc. The cargo was 157 tons of cocoa, one ton of chocolate and of gold and silver there were 10,000 pieces of eight.

So the recent manifestation of respect and courtesy for Admiral Severa who lost his fleet off the same St. Jago [Santiago] and the sending home of his men had its precedent as set forth above, over 150 years ago.

John, the Adventurer.

The *Mercury* of August 7, 1740, had this advertisement on the first page, "top of column next to reading matter." So it shows an advanced business man. "John Atkins from Dublin, Dry Scower, can, and will, if employed, take out all spots, stains and filth to the greatest perfection and at reasonable rates, out of all kinds of men or women's apparel. He may be heard of at Mr. John Faries, shoemaker, in Chestnut St. N. B. He can clean scarlet cloaks and dye them, also make cloth from the sheep's back to the taylor if encouraged."

Naturalization of Protestants.

The *Mercury* of July 10th and 17th 1740 published the Act of Parliament for the naturalization of such foreign Protestants and others mentioned as shall settle in any of his Majesty's Provinces in America.

It provided that none, except Quakers and "such as profess the Jewish Religion" could be naturalized unless "such person shall have received the Lord's Supper in some Protestant or Reformed church within three months of taking the oath."

So under the operation of this law, Catholics—other than the subjects of Great Britain—could not become naturalized. They were aliens and as such debarred from the privileges the law gave to Irish or English Catholics. They could not hold property. This was however evaded by a Catholic friend, English or Irish, holding the title but executing a trust deed declaring the property to be one in which he had no right, but held it in trust for another.

Washed their Hands in Blood.

The *Mercury* of December 24th, 1741 reported: "Boston, Nov. 30. —By a vessel which arrived here last week from Cork in Ireland, we hear the following melancholy account, that Captain Clark in a vessel belonging to this town sailed from Cork with a number of Irish Papists for his crew, who upon a disgust they took to the Captain, resolved to kill him; accordingly they put their hellish design into execution—they opened his body and washed their hands in his heart's blood crossing their faces according to the Romish manner."

Of course such bloody washers were "committed to gaol"—in Cork, Ireland, at that.

But what must have been the thoughts of Father Groaton and his people at the impression enemies of the Faith would have from such an item.

Yet the following year, 1742, Philadelphia had its "Bloody Election," perhaps the first fighting one of its history.

The sailors and coopers combined in the interest of Judge Allen and seizing the stairs of the Town Hall, Second and Market, drove the "Norris faction" off by the striking influence and effects of oaken clubs.

Now-a-days such factions are mastered in the counting—a less boisterous but a more vicious method.

Lost Legacies.

In our investigations in Philadelphia Church History, it appears that a number of bequests made to religious, charitable or educational purposes have disappeared or been diverted from the objects their pious testators designed to be the recipients of their benevolence.

A few may be mentioned.

By will of May 15th, 1740, Sir John James, of England, bequeathed £4000 by a private trust designing the amount to support Jesuit Missions in Pennsylvania. He died in 1741.

Traces of from £60 to £80 a year coming to the Jesuits in Pennsylvania are found. St. Mary's, Philadelphia, and Lancaster yearly received £20 each. After the "suppression" of the Jesuits the money went to the "corporation" they had chartered in 1792, then to Bishop Carroll.

When Philadelphia obtained a Bishop, then Bishop Egan received the allowance sent from London. He was at St. Mary's, which had often before his time received the amount. That seems to have been the way it got to be in charge of the Episcopal authority. Bishops Conwell and Kenrick received it during their Episcopates.

In 1874 the \$4000, until then in London, was sent to Archbishop Wood. For years it was administered as a Diocesan Fund but of late years, since the RESEARCHES related the history of the Fund, it has been given to missions requiring need.

The Jesuits haven't had the Fund for perhaps a century. Now they are closing up their missions in Pennsylvania and so will not need it.

But it is a lost legacy to the Order even though some of the bequest of Sir John James remains to help struggling missions in the Archdiocese of Philadelphia, though all Pennsylvania was the object of his benevolence.

1793. June 30th, Edw. Barrington, schoolmaster of St. Mary's, Philadelphia, resigning, presented to the school fund a turnpike share. It was sold March 15th, 1796, for £61, 17 6. This bequest was in existence as late as 1845, when it was estimated in the accounts of the trustees of St. Mary's as "assumed" to produce \$6 annually. This fund is not now known to exist.

1797. December 23d, Peter Gill by will of this date bequeathed a house and lot at corner Third and Shippen for the support of the Free School. It was sold in September, 1839, for \$1025.

He also gave a house and lot in Camptown (Kensington), for different charitable purposes. The interest was to be given to the superior of the clergy for distribution. This property was sold in 1839 for \$6250.

Both bequests were, by Father Carter in 1845, reported as "used by the corporation and for which it is responsible." He also reported that the interest of this bequest had not been paid for sixteen years and that \$300 were due on that account.

In 1831 there was a law suit between Bishop Conwell and his coadjutor, Bishop Kenrick, to determine who was entitled to the income of this bequest. Decision was in favor of Bishop Conwell as "Superior of the Clergy" of St. Mary's. After his death it was received by Bishop Kenrick. After his translation to Baltimore the trustees of St. Mary's administered the Trust. When Bishop Wood became coadjutor to Bishop Neumann he claimed by virtue of his episcopal authority the proceeds of Gill's estate. Rather than contest the claim the trustees transferred the account to the Bishop. It has since been under the control of the Archbishop. St. Mary's gets a part of the income. Other parts are given churches erected since this venerated sanctuary received the bequest.

The daughters are given a goodly portion of the inheritance of the Mother Church before she has ceased her activity or been relieved of claims of charity or religion yet made upon her. Year by year her worshippers are decreasing but the beneficence of Peter Gill of over a century ago is not St. Mary's in the fullness he intended.

Peter Gill gave to "the Superior of the Clergy of St. Mary's." He only knew the priest first in rank in service at the church as "Superior."

"The Superior of the Clergy of St. Mary's" is now the Archbishop of Philadelphia.

Perhaps in time it may be made to appear that the "Superior of the Clergy of St. Mary's" is the Pope.

1793. September 10th, James Costello bequeathed two lots in Boon Island, Kingessing township. They were sold in June, 1808, for \$2000. He directed that one-half should be for the support of the Free School, and one-quarter "to purchase oil" for the lamp which burns in the old chapel in Willing's Alley; the other quarter was to go to the Free School until a poorhouse should be built for the poor of the congregation.

This \$2000 was in 1845 put down "for the benefit of the Free School" but it had "been used by the corporation which was responsible for it."

This \$2000 is not now known.

After the lots were sold in 1808, a house and lot in Willing's Alley was bought for \$1200. It was sold in 1840 for \$2500.

In 1797, James Bryne bequeathed a ground rent on Arch street for the use of the Free School. It produced annually \$16. It existed in 1845 but is not now known.

1800. August 11th, John Ashley gave \$200 in U. S. Stocks bearing eight per cent. interest to purchase religious books for the use of the school or for poor persons, members of St. Mary's, who may stand in need of them. The principal was not to be lessened or diverted. In 1845 it was producing \$12 a year. It is not now known.

1803. February 27th, by will, this date, Commodore John Barry gave a sum which produced an annuity of £40 to his two slaves. After their death and the death of Mrs. Barry the sum was to go to St. Mary's Free School for its support. Mrs. Barry died November 13th, 1831. On December 18th, 1833, the trustees received \$900 from her estate. It was "used by the corporation," but I believe when later the house on Sixth street, east side, near Spruce, was bought for St. Mary's Academy, the money of Commodore Barry was used in its purchase.

1806. November, Mary Cannon bequeathed \$400 to St. Mary's, St. Augustine's and Holy Trinity Churches for educating poor scholars. St. Mary's portion (\$266.67) was applied to the Free Schools. It was intact in 1845, but is not now known.

1810. Margaret Fells, June 15th, 1810, bequeathed £100 to poor school. In 1845 it was rated at \$205.21, but had been "used."

1834. Andrew Steel bequeathed three houses in Elmslie's Alley for support of the school and a ground rent on Filbert street of \$25.80. In 1845 the houses were producing \$280. The fund was then intact, but is not now known.

In October, 1839, John Smith bequeathed a house and lot, 3d and Plumb, for the benefit of the poor. When sold \$1100 was realized. In 1845 it had been used. It is not now known.

Joseph Marbellio by will April 13th, 1816, left \$200, the interest to be used for religious purposes. The principal had, in 1845, been "used" and is not now known.

1796. Peter Dardois and wife, for the benefit of the poor,

left a house and lot on St. John street. When sold June 30th, 1828, they brought \$1600, but by report of 1845 had been "used by the corporation which was responsible therefor."

Joseph Cauffman left in trust a ground rent for the relief of poor widows. It produced \$16 a year but was reported as "used."

In 1845, the corporation of St. Mary's reported "amount of legacies in possession of the corporation, \$543.30; amount of legacies due by the corporation, \$13 158 21."

That much money bequeathed it for certain purposes had been "used" for others more pressing perhaps.

I wonder what is the difference between "confiscation," "expropriation" or "seizure of pious bequests" by enemies of the Church and "using" by trusted custodians. I have been told that only one Catholic institution in Philadelphia keeps its beque ts intact.

Pennsylvania's First Priest.

John Royal, "a native of Pennsylvania," was born September 22d. 1729. Isn't it likely he was baptized by Father Greateon? Royal entered the Society of Jesus in 1747. In 1756 he was Chaplain of "the ancient and Catholic family of Plowden, of Plowden Hall, a family as Dr. Oliver remarks, 'fruitful in religion of both sexes,' for it furnished from its sons no less than nine members to the English Province of the Jesuits while from its daughters eleven entered various orders of nuns."

Father Royal appears to have baptized four of Mr. Plowden's children between 1757 and 1765. He made the profession of the four vows February 2d, 1765, at Canford, Dorsetshire, and thus was raised to the degree of a Professed Father. In 1767 he was at Swinnerton as chaplain to the Fitzherberts. The next year he became chaplain to the Fortescue Family at Husbands. Bosworth. There he died April 17th, 1770. (Foley's *Records S. J.* vol. iv., p 563.)

Thus early Pennsylvania gave a youth to the service of the Lord as an "Ambassador of Christ."

Was he the first known native American of the British Provinces who entered on a religious life?

"Father" Applied to Priests.

Hon. A. M. Keiley, Judge of the International Court at Alexandria, Egypt, and brother of Bishop Keiley, of Savannah, Ga., writes editor THE RESEARCHES:

TO MARTIN I. J. GRIFFIN, ESQ.:

Many thanks my dear friend, for the April number of the RESEARCHES, which you were good enough to send me, and which I received and read to day. I am greatly surprised at the statement in your letter to the Observer, to the effect that the use of the word "Father" as applied to priests is of very recent origin; your personal opinion being that its general use at least in Ireland, was posterior to O'Connell's immortal achievement—Catholic Emancipation. Its use in France and Belgium certainly antedated that by centuries.

No word in any language is surrounded with associations as interesting as that of "father."

Its origin in the form "papa" is found in the first babblings of infancy. Almost, if not quite the first articulate sound of a child is "pa" or "ba," and the inclination, universal among infants, to repeat, over and again, the same articulation gives us "papa" "mama," "nana" "dada" which are found in nearly all tongues. The first appearance of the word "father" in Holy Writ is in the second chapter of Genesis where the sacrament of matrimony is foreshadowed.

One of the earliest mentions of the word is in the Book of Judges, chap. 17, verse 10; and there curiously enough, it is used as another title for a priest. Said Micah "be unto me a father and a priest."

In fact, in the patriarchal days and before the elaborate ritual of Judaism was established, and a tribe set apart for the priesthood, the father was the priest in every family.

The Arabic word for father is *abou*, evidently the same as the Jewish *ab*. To-day the Bedouins call a stranger who has any peculiarity "*abou*," adding the word noting his peculiarity. Thus the late American Egyptologist Mr. Wilbour, who spent many years here exploring, was called by the natives whom he hired "*Abou*" followed by the word which in their tongue means "white beard," referring to his long white beard which he never shaved.

The word father with them, just as when applied to priests having no significance as expression of relationship, but only of respect. So Abraham "Father of the Nations."

The probable origin of all unrevealed religion is the worship of forefathers.

The oldest existing religion—that of the Chinese—continues this tradition to our days.

We describe eminence in any direction, whether of good or evil, by the same word "Father"; thus Adam is "our first Father"; Hippocrates, the father of medicine; Herodotus, the father of history; Satan, the father of lies, etc., etc.

So sacred was the relation of the father, that neither in the Jewish, the Grecian, nor the Roman Law was any punishment denounced against parricide, the legislators being of opinion that such a crime was—as the modern German would say—unthinkable. It has often been remarked that of all the Ten commandments, the observance of one alone is accompanied by the promise of a reward: that which commands us to honor our father and mother.

And in the chapter of Exodus following that of the Ten Commandments it is written, "he that curseth his father or mother shall surely be put to death."

In our Church, the early doctors, principally those anterior to the thirteenth century, are called "The Fathers." The Pope himself is called Father of the Fathers, and signs his name P. P. from the Latin words equivalent.

Holy Father, once a common title of all Bishops, is now exclusively used as referring to His Holiness. The collective clergy of the Orders are called, and have for ages been called, the Benedictine Fathers, the Augustinian Fathers, the Jesuit Fathers, etc. The French priests who in the seventeenth century brought Christianity to the American Indians, were always called Fathers, as were English priests to the sixteenth century.

The only prayer ever communicated by Divine lips commences "Our Father."

One of the most curious facts in the early history of Christianity was the great reluctance of the Church to permit representations of the Father in painting or sculpture, the reason probably being in part the fear of idolatry and in part the fear that artists would simply reproduce the images of Zeus and Jupiter—which indeed was only a form of the first fear.

Eventually it was allowed, and the many representations by Michael Angelo and his contemporaries are well known—the form being nearly always that of a majestic old man. But it was not always so. A favorite earlier representation of the Eternal Father was a cloud with a hand emerging from it. Nor was the appearance of age always given to the First Person of the Trinity.

There is in the Vatican, a sarcophagus, supposed to be of the fourth century, which represents the Lord after the expulsion from Eden offering Adam a sheaf of wheat, and Eve a lamb, indicating the pursuits of agriculture and of spinning to which they were condemned; and the Father is a beardless youth.

Of the power of the Jewish father, the 17th verse of the 21st of Exodus gives a curious proof, since it speaks of a man selling his daughter as a servant. as though a recognized arrangement. A. M. K.

Benjamin Franklin and His Fear of Priest Spies in 1746-47.

In 1746 Benjamin Franklin issued a pamphlet entitled, "Plain Truth ; or Serious Considerations on the Present State of the City of Philadelphia and Province of Pennsylvania. By a Tradesman of Philadelphia."

It was designed to arouse Pennsylvania to prepare for defence against the Spanish and French. Among the "Considerations" he set forth the following :

"That our enemies may have spies abroad, and some even in these colonies, will not be made much doubt of, when it is considered, that such has been the practice of all nations in all ages, whenever they were engaged, or intended to engage, in war. Of this we have an early example in the Book of Judges (too pertinent to our case, and therefore I must beg leave a little to enlarge upon it,) where we are told, (Chap. xviii. v. 2,) that *the children of Dan sent of their family five men from their coasts to spy out the land, and search it, saying, Go, search the land.* These Danites, it seems, were at this time not very orthodox in their religion, and their spies met with a certain idolatrous priest of their own persuasion, (v. 3,) and they said to him, *Who brought thee hither ? What makest thou in this place ? And what hast thou here ?* [Would to God no such priests were to be found among us] *And they said unto him, (v. 5,) Ask counsel of God, that we may know, whether our way which we go shall be prosperous ; and the priest said unto them, Go in peace ; before the Lord is your way wherein you go.* [Are there no priests among us, think you, that might, in the like case, give an enemy as good encouragement ? It is well known, that we have numbers of the same religion with those, who of late encouraged the French to invade our mother country.] * * *

And is our country, any more than our city, altogether free from danger ? Perhaps not. We have, it is true, had a long peace with the Indians ; but it is a long peace indeed, as well as a long lane, that has no ending. The French know the power and importance of the Six Nations, and spare no artifice, pains, or expense to gain them to their interest. By their priests they have converted many to their religion, and these have openly espoused their cause. The rest appear irresolute what part to take ; no persuasions, though enforced with costly presents, having yet

been able to engage them generally on our side. * * * What numbers have we likewise of *those brave people*, whose fathers in the last age made so glorious a stand for our religion and liberties, when invaded by a powerful French army, joined by Irish Catholics, under a bigotted Popish king! Let the memorable siege of Londonderry, and the signal actions of the Iniskillingers, by which the heart of that prince's schemes was broken, be perpetual testimonies of the courage and conduct of those noble warriors! Nor are there wanting amongst us thousands of that warlike nation, whose sons have ever since the time of Cæsar maintained the character he gave their fathers, of joining the most obstinate courage to all the other military virtues; I mean the brave and steady Germans. Numbers of whom have actually borne arms in the service of their respective Princes; and, if they fought well for their tyrants and oppressors, would they refuse to unite with us in defence of their newly acquired and most precious liberty and property?

**Charles Carroll of Carrollton Fears Europe Will Demand
the Return of Louisiana, and That Napoleon Will Get
Possession of It.**

DOUGHORAGEN, 22d Aug., 1806.

DEAR SIR.—I recd this forenoon yr letter of the 13th inst. I will speak to my manager & to my clerk & prevail upon them to vote for you and Col. Mercer, and to obtain as many votes for you both as electors of the Senate in this neighbourhood as their influence and exertions can procure, but all, I fear, without success. You shall also have my vote. The people are not as yet made to feel the evils in store for them, of which the weak measures of the ruling faction have laid the foundation. It is probable peace between England & France will be made in the course of this year, unless death should rid England of Fox, the leading minister.

In 12 months from the definitive treaty of peace between those countries, the Emperor of the French & King of Italy, & indeed of almost the whole European continent will demand the cession from us of Louisiana, and in 12 months more from the demand made he will get possession of it. What is to prevent him? We are totally unprepared for war, and likely to continue so. The conduct of the Executive respecting Miranda's expedition, which was known to them, and unhandedly encouraged, will afford Napoleon ample cause for justifying his demand, & if refused of resorting to force.

Thus we shall lose both Land & money.

I remain with respect and regard,

Dear Sir,

Yr most hum. Servt,

Addressed to

CH. CARROLL OF CARROLLTON.

HORATIO RIDOUT, ESQ.,

WHITE HALL.

[Dreer Col. Pa. His. So.]

**The Cases of Conscience Submitted for Examination of Their
Superiors in England by the Jesuits of Maryland
After its Settlement.**

The following is a copy of a MSS No. 108b, Vol. IV. MSS. Anglias, at Stonyhurst, England :

THE CASES

In a country (as this is) newly planted and depending wholly upon England for its subsistence, where there is not (nor cannot be until England be reunited to the Church) any ecclesiastical discipline established (by law of the province or grant of the Prynce) nor provincial Synod held, nor spiritual works erected, nor the canon laws accepted, nor ordinary or other ecclesiastical persons admitted (as such,) nor Catholic religion publicly allowed, and whereas three parts of the people or four (at least) are heretics, I desire to be resolved,

I. Whether a lay Catholic can with a safe conscience take charge of government or of office in such a country as this, where he may not nor discharge all the duties and obligations of a Catholic magistrate, nor yield and maintain to the Church all her rights and liberties, which she has in other Catholic countries.

II. Whether the lay Catholics (in such a country as this) are bound to accept or to admitt of all the canon law and especially of the council of Trent (*Extra Fidem*) or whether the canon law (as such) binds in the country afore it be accepted by some law or custom ?

III. Whether the exemptions of the clergy for their persons, lands, goods, tennants, domestics or privileges of sanctuaries to their houses or churches, etc., are due to them of divine right by immediate grant from Christ to His Church, so that Princes becoming Christians were instantly obliged in conscience to allow and confirm those exemptions, or at least permit and suffer the church to practice and enjoy them, or whether they hold them of the free and voluntary gift and devotion of pious princes and states, so that in a country newly erected or becoming Christian a grannter charter from the Prynce thereof, of such liberties and exemptions is necessary before the clergy of such a country can claim them as their right and due in point of conscience, and whether before such a grannt, admittance or allowance of their privileges may the state practice contrary to them without sacrileges or incurring the censures *Bullae Canae*.

IV. Whether holding of courts with external coercive jurisdiction be apart of the powers of the keys left by Christ to the Church, whether it be a part of the sword put by God in the hands of princes and from them granted unto Spiritual ordinaries, and when ecclesiastical tribunals are here to be erected with such power of external coercive jurisdiction, may the Prynce erect them by his own charter or must it be done by special commission and delegation of the See Apostolic?

V. Whether the of causes testamentary belong to the spiritual court out of the nature of the causes themselves and of the churches proper right, so that christian princes had no rightful power to hear and determine them, or whether princes becoming Christians did of their voluntary election sever their causes from the crown and commit them to the spiritual ordinaries in consideration of some connection and dependence which those causes have with some part of Christian doctrine, which must be sought from the mouth of the priest or in presumption of their faithfulness in discharging of their trust.

VI. Whether in such a country as this may lay judges, being catholics by commission from the Lord Proprietary or appointment of the law of the country, prove wills and commit administrations of the goods of the deceased intestator, or whether they must have an intention to act as delegated of the See Apostolic and are obliged to endeavor with effect to procure such delegation or else incur the censures *Bullae Cœnæ*?

VII. Whether in such a country as this may a Catholic refuse to prove and record a will for this reason, because it giveth legacies for masses to be said for the souls of the deceased and conteynes in the profession of the testator to die a member of the Roman Catholic Church, out of which there is no salvation, with other passages contrary to the religion of England, or whether is he bound to prove it though the Lord Proprietor may incur danger for such a record?

VIII. Whether Catholics being members of the general assembly in such a country as this may consent to making of laws touching causes testamentary and namely to a law which shall appoint the residue of the estate of the deceased persons after all debts discharged and legacies paid to be employed to publick uses of the State, and not to pious uses, as it is in the other catholique countryes?

IX. Whether Catholics being members of the general Assembly in such a country as this may consent to a law prohibiting the bequeathing or otherwise aliening of any fee to spiritual persons or religious houses,

without leave of the Prynce and voiding all guifts and alienations made otherwise?

X. Whether a Catholique executor or administrator in such a country as this may observe the order of administering the goods of the deceased used and prescribed in England. (viz.: to discharge first the debts, one to the Prynce their executions, then judgments, etc.), or whether he is bound to observe ordinem restitutionis delivered by Casuists (as Bonacina and others.) viz.: to discharge first the debts in order ens? after? and whether a Catholique may refuse such an illegal account and compel the executor and administrator to satisfy creditors according to the laws of England.

XI. Whether may Catholiques being members of a General Assembly in such a country as this, consent to laws touching causes matrimonial as to appoint the publishing of banns (for politique considerations) and to prohibit marriage without such banns published or license obtained from the commissary being lay, or to limit the degrees of consanguinity within which marriage shall not be contracted, or for the tryall and determinings of causes matrimonial, or whether may a Catholique being lay under the Prince, state grant licenses of marriage, and by commissions from the Prince try and determine such causes according to the common law without incurring the censure of *B. Cæ.*

XII. Whether may Catholiques being members, etc., consent to a law prohibiting the marriage of apprentices without the consent of their masters or misses and imposing penalties upon the priests solemnizing, etc., and whether such a law be against the liberty of marriage?

XIII. Whether may Catholiques being members, etc., consent to a law which for publique conson bars the female from inheriting or houlding of lands unless they marry within a time limited (only leaving them a liberty to sell or dispose thereof to their best advantage,) etc., is such a law against conscience?

XIV. Whether land granted by the Lord Proprietor to religious persons by the ordinary and common conditions of plantations doth *eo ipso* (because granted to religious) become spiritual fee and exempt from laica onera?

XV. If a trespass be pretended to be committed upon the lands held by religious persons, whether may the religious without trying the trespass in some court (spiritual or temporal) proceed against the pre-

tended trespasser, by putting in force against them the censures *B. Cæ.*, and whether by such declarations the party be really and to all spiritual effects involved in the censures alone to be adjudged a trespasser upon their land in some court?

XVI. When grannts of land made by the Prynce to several persons, lay and religious, are found prejudiceable to the publique, and fit to be reformed, whether may Catholiques, being lay members, etc., consent to a law reforming all such grannts? and whether may such a general law include the grannts made to the religious; and whether may the Prynce, by virtue of such a law, resume or reform such grannts made to them afore, or with a voluntary surrender to them by the religious:

XVII. Whether in such a country as this, may the Prynce or or secular judge, being a Catholic, summon Eccl. persons to the general assembly, or draw them into secular courts, where they are defendant in actions of debt, trespass, etc., and may give sentence therein as lawful judge, and execute it upon their persons, lands, etc., without incurring the censures of *Bu. Coe.*?

XVIII. Whether may the secular judge, being a Catholic, proceed to the trial and punishment of clerks being in orders for any offence against the peace, etc., of the Lord Proprietor, or for capital crimes extending to the loss of life or members without incurring. etc.

XIX. Whether may Catholics, being, etc., consent to laws imposing general contributions towards publick charges for the necessary support of the prince, or defence of the country, and whether are spiritual persons, lands, etc., included (for want of exemption)? and whether may the secular judge, being Catholic, proceed against such spiritual persons, etc., or religious houses (without special and express license from the See Apostolicque), or may he accept such imposition from such spiritual persons voluntarily, without incurring, etc.

XX. Whether the representative body, met in general assembly, may make laws to dispose of the interests of particular persons as of clergymen, not being present nor having proxies in such assembly (though lawfully summoned), nor otherwise holding Synods Provincial, wherein their consents to such laws might be expected, and whether are such laws against conscience?

Thomas Jefferson's Preference for Immigrants from Southern Europe—The Roman Catholics Will Buy American Fish.

Thomas Jefferson to R. H. Lee :

MONTICELLO, Aug. 30th.

* * * I have thought it would be wise to endeavor to gain a regular and acknowledged access to every court in Europe, but most the Southern. The countries bordering on the Mediterranean, I think, will merit our earliest attention ; they will be the important markets for our great commodities of fish (as Roman Catholics), wheat, tobacco, rice, etc. ; the two last commodities particularly may be vended in any quantity in Europe. Emigrants, too, from the Mediterranean would be of much more value to our country in particular than from the more northern counties. They bring with them a skill in agriculture and other arts better adapted to our climate. I believe that had our country been peopled thence, we should now have been farther advanced in rearing the several things our country is capable of producing, to negotiate a general reception, and to deduce from thence a number of settlers, I think would be of great and immediate value. I have been led the more to think of this with frequent conversations with Mazzei, whom you know well and who is well acquainted with all these countries. Do you not think he might be usefully employed thither to act in conjunction with Mr. W. Lee, wherever he should be? * * I believe he would be particularly active in procuring emigrants, which I own is with me almost as great an object as trade.

THOMAS JEFFERSON.

To Richard Henry Lee,
The Virginia Delegation,
Phila.

Philip Mazzei, an Italian physician, born in Tuscany, came to Virginia in 1773 and settled on an estate called Colle, not far from Monticello. The plan here proposed by Jefferson was carried out in 1779-83. Mazzei was agent for Virginia in Italy. Several of his letters written during the course of this business are in the collection of the Virginia Historical Society. Perhaps he may have secured some military stores, but it does not appear that the other objects, as outlined by Jefferson, were allowed.

[Va. Mag. of His Biog., Oct., 1900.]

Public Apostates in Virginia and New York. 1792-93.

1693, May 7th New York. Francis Le Comte, Native of Pont Levegne, in Normandy, Kingdom of France, having asked at different times to be allowed to abjure Popery, God having given him grace, by the reading of the Holy Scriptures and other books, to recognize his error and to embrace the Protestant religion, of which he has similarly recognized the truth after different examinations, has been finally received to-day in presence of this church, where he declared that he sincerely rejected all the errors and all the false worship of said Popery and that he desires with all his heart to profess all the doctrines of the Protestant religion. (Coll Huguenot Society of America, Vol. I. p. 76.)

[Lynnhaven Parish, Princess Anne County, Virginia.]

In Vestry, August 6th, 1792.

Present.

A. Walke, Min.

Dennis Dawley, } Church Wardens.

John James, }

John Hancock, Thomas Walke, Jonathan Woodhouse,
Lemuel Cornick, John Cornick, Joel Cornick, George
D. Corprew.

Declaration of John McClennan from Ireland :

I, John McClennan, having been educated in the principles of the Roman Church, and being convinced that, since the rise of the Pope's temporal Power, the members of the said church have been cruelly imposed upon by their priests, who vainly pretended that they could grant Absolution for sin and Dispensation for sums of money, thus usurping an authority over the consciences of men and who have supported the doctrine of the real Pressence at the Administrature of the Eucharist, do now solemnly abjure the supremacy of the Pope, and hereby renounce all the superstitious errors of the said Church of Rome, and declare that I will be a member of the reformed church, holding the faith of a Protestant from this day, being the 22d day of July, 1792.

This is to certify that the above declaration was publicly made by John McClennan at the altar in the Eastern Shore Chapel [the old church near Oceana], of parish of Lynnhaven and county of Princess, on Sunday, the 22d of July. anno domini, 1792.

ANTHONY WALKER, Min.

[From Lower Norfolk County Virginia Antiquary, Vol. III., No. 3.]

ANOTHER VIRGINIA APOSTATE.

Andrew Meade, a Kerry Irishman, and a Catholic, emigrated to New York, married Mary Latham, a Quakeress of Flushing, went to Nansemond County, Va., and died there in 1745.

His son was Col. Richard Kidder Meade, an aide-de camp of General Washington.

A grandson was Bishop William Meade, the Episcopal Bishop of Virginia. [Records American Catholic Historical Society, III. p. 212]

**Father Copley's "demands of very Extravagant Privileges"
from Lord Baltimore, 1638.**

Father Thomas Copley writing to Lord Baltimore 3d, April, 1638, from St. Mary's, Md.:

"Herein are demands of very extravagant privileges," was the endorsement Lord Baltimore put on the letter.

The eleventh demand was: 34 In the law among the Enormous Crime one is exercising jurisdiction and authority without lawful power and commission derived from the Lord proprietor. Hereby even by Catholics a law is provided to hang any Catholic Bishop that should come hither and also every priest if the exercise of his function be interpreted jurisdiction or authority. * * * I hope God's grace time and good instruction may by degrees make men here more sensible of God and of His Church and of the conversion of infidels heretofore so much pretended. But for the present God's cause is committed to your Lordship's hands. (Calvert Papers I p 166.)

And that your Lordship may be sure to proceed right therein, I beseech your Lordship before you do anything about these laws that you would be pleased to read over and to ponder well the *Bullae Coenae*. Secondly: that in things concerning the Church your Lordship would take good advice of the Church. Thirdly: that your Lordship would be very wary not to trench upon the Church and where anything seem to trench to use fit prevention against the bad consequence and to help to settle our quiet here. I beseech your Lordship to send me a private order, that we may while the government is Catholic enjoy these privileges follow:

The first that our church and our houses may be sanctuary.

The second that ourselves and our domestic servants and half at least of our planting servants may be free from public taxes and services though exteriorly they do as others in the Colony, yet that in the manner of exacting or doing it privately the custome of other Catholic countries may be observed as much as may be that Catholics out of bad practice come not to forget those due respects which they owe to God and His Church.

The third is that though in public we suffer our cause to be heard and tried by the public magistrates yet that in private they know that they do it but as arbitrators and defenders of the Church because Ecclesiastical jurisdiction is not yet here settled.

The fourth: That in our own persons and with such as are need-ful to assist us we may freely go, abide and live among the savages without any license to be had here from the Governor or any other.

Lastly, that though we relinquish the use of many ecclesiastical privilege when we judge it convenient for satisfaction of the state at home, yet that it be left to our discretion to determine whether this is requisite; and that we be suffered to enjoy such other privileges as we may without note.

And touching our temporalities first I beseech your Lordship that we may take up and keep so much land, as in former letters I acquaint your Lordship to be requisite for our present occasions, according to the first conditions which we made with your Lordship and that albeit we now take up not near our due, yet that hereafter we may take it up when we find it according to our adventures. And if that which we now have a part prove convenient to be laid out for a town at St. Mary's, be confident that I will be as forward and free as any, so that things be carried in a fair and equal manner. But I verily believe that if the land be left in our hands the place shall much sooner be built and planted, than if it be taken out.

In the trade I shall request that your Lordship perform so much as that we may employ one boat whenever we shall not otherwise use it. My reason is because of necessity we must keep a boat and when we use her we shall not be able to support her charge. I desire likewise from your Lordship a free grant to buy corn of the Indians without asking leave here, for indeed it will be a great pressure to eat our bread at their courtesy who as yet have found but very little courteous. * * *

We are resolved to live and die here your Lordship which I think few others are. Sweet Jesus grant that all may be for his greatest glory and if to this your Lordship freely concur, God I doubt not, will also concur with your Lordship and for this bless the rest which I beseech Him to do as many blessing as He wisheth who will ever be your Lordships well-wisher and servant,

T. C.

St. Mary's this 3d of April, 1638. [Calvert Papers, I p., 165-168. Spelling modernized.]

Oaths against the Pope's Supremacy, Transubstantiation, and the Mass enforced in Pennsylvania from October 1692 to October 1775.

After the ascension of William and Mary, 1688, the enemies of William Penn succeeded in having him deposed from the government of Pennsylvania, and Governor Fletcher, of New York, was, October 1792, appointed to rule it as a Crown Colony. The test oaths prescribed by Parliament were required to be taken and subscribed.

These Acts of Parliament required a declaration of disbelief in Transubstantiation and in the invocation of the Blessed Virgin and the saints and though intended to allow all Dissenters who took the oaths to practice their religion it was by Governor Fletcher made applicable to all who were to hold official positions. From his time down to October 1775, six months after the Battle of Lexington, the test was enforced in Pennsylvania, and taken by every officer.

The Test Oath was as follows:

"We and each of us do for himself solemnly promise and declare that we will be true and faithful to Queen Anne of England, etc. And we do solemnly promise and declare that we from our hearts abhor, detest, and renounce as impious and heretical that damnable doctrine and position that Princes excommunicated or deprived by the Pope or any other authority of the See of Rome may be deposed or murdered by their subjects, or any other person whatsoever. And we do declare that no foreign prince, person, prelate, state, or potentate, hath or ought to have any power, jurisdiction, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within the realm of England, or the dominions thereunto belonging.

"And we and each of us do solemnly and sincerely profess, and testify that in the Sacrament of the Lord's Supper there is no transubstantiation of the elements of bread and wine into the body and blood of Christ at or after the consecration thereof by any person whatsoever, and that the invocation or adoration of the Virgin Mary or any other Saint, and the sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous.

"And we and each of us for himself do solemnly profess, testify and declare that we do make this declaration in the plain and ordinary sense of the words read to us, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted for this.

purpose by the Pope or any other authority whatsoever; and without any hope of any such dispensation from any person or authority whatsoever, or without thinking that we are or can be acquitted before God or man or absolved of this Declaration or any part thereof, although the Pope should dispense with or annul the same, or declare that it was null and void from the beginning.

“ And we the said subscribers, and each of us for himself, do solemnly and sincerely profess faith in God the Father, and in Jesus Christ his Eternal Son, the true God, and in the Holy Spirit, one God blessed for evermore. And we do acknowledge the Holy Scriptures to be given by Divine inspiration. ”

Here are a few records showing the operation of the Test:

At the Governor's Council 15th, 2 mo., 1704, a petition from Nicholas Gateau, the French Cook, of this Town was read, shewing that when the administration of the Government was in the Council, he had preferr'd a Petition, praying that according to the laws of this Govmt. he might be naturalized in this Province and Territories; that his said Petition had been granted, and an Instrument prepared, but that by the Governor's happy arrival the Execution of it was prevented, and therefore humbly prays that the Governour would continue the same favour unto him, & that he might be naturalized.

Ordered, That the said Nicholas Gateau, upon his taking the requisite oaths, (viz:) fidelity to the Queen, the abjuration of the Pope's Supremacy, & fidelity to the Proprietary, be naturalized, & an Instrument prepared for it according to Law.

At a Council held at Philadelphia 12th 8b, 1703, Anthony Morris, Mayor-Elect of this city, in pursuance of their Charter for ye following year presenting himself with ye Alderman and Common Council, made a solemn promise of fidelity to ye Queen, took ye Declaration of his abhorrence of Popery and ye test for his qualification etc. [Pa. Colonial Records, 11 p., 104.]

At a Council held at Philadelphia 9th, 12th mo., February 1703-4, William Trent was called to ye Board to be a member of this Council and took the affirmation for that purpose, ye Declaration of fidelity to ye Queen and renunciation of ye Pope's Supremacy and subscribed the same. p 112, Vol. 11, Col. Records.

James Logan took ye said Declaration, Richard Hill subscribed the same.

At a Council held at Philadelphia 11th, 12th mo., 1703-4, Jasper Yeates was admitted to the Board and took ye oath of a member of Council, the oath of Allegiance ye abjuration of ye Pope's Supremacy. p. 121.

At a Council held at Philadelphia 9th May, 1704, p. m., Capt. George Roche being by Council called to this Board took oath of abjuration of Pope's Supremacy.

Charles Carroll, of Carrollton, Defends Benedict Arnold.

In the Continental Congress May 20th, 1777, "A letter of this day from General Arnold, with a printed paper inclosed, signed John Brown, was read.

"*Ordered*, That the letter from General Arnold, with the paper inclosed, be referred to the board of war, together with such complaints as have been lodged against General Arnold."

On the 23d the Board of War reported "That they have had a conference with Major General Arnold concerning the imputations cast upon his character, contained in a handbill, dated Pittsfield, April 12th, 1777, and subscribed John Brown, laid before Congress by the General in this letter to the President; that the General laid before the Board of War a variety of original letters, orders and other papers, which, together with the General's account of his conduct confirmed by the relation of Mr. Carroll, one of the late Commissioners to Canada, now a member of this Board, have given entire satisfaction to this Board concerning the General's character and conduct, so cruelly and groundlessly aspersed in the publication.

Resolved, That the said report stand confirmed.

The handbill, probably, alleged misconduct on the part of General Arnold while in Canada. Charles Carroll, of Carrollton, having been a Commissioner from the Colonies to Canada early in 1776 was able to disprove the charges made against Arnold, then a brave and noble upholder of American liberty.

"The man was noble but with his last attempt he wiped it out, and his name remains to ensuing ages abhorred."

**Catholics in the Valley of the Mississippi in 1837, "Under
the Authority of an Old Gentleman Who Lives in the
City of Rome."**

"A New Guide for Emigrants to the West," by J. M. Peck, of Rock Spring, Illinois, second edition, Boston, 1837, has the following to say of Roman Catholics in the Valley of the Mississippi :

Roman Catholics. The number of papal diocesses in the Valley, including the one at Mobile, is *seven*, of each of which a very brief sketch will be given, commencing with

1. *Detroit*, including Michigan and the Northwestern Territory—one bishop, with sub-officers, eighteen priests, and as many chapels. At Detroit and vicinity, for two or three miles, including the French, Irish and Germans, Roman Catholic families make up one-third of the population ; probably 3,500, of all ages. At Ann Arbor, and in the towns of Webster, Scio, Northfield, Lima and Dexter are many. At and near Bertrand on the St. Joseph's river, adjoining Indiana, they have a school established and an Indian mission. Including the fur traders and Indians, they may be estimated at 10,000 in this diocess. [The reader will note that our estimates of Roman Catholics include the whole family of every age. Whereas, our statistics of Protestant denominations included only communicants]

2. *Cincinnati*. A large cathedral has been built in this place, and fifteen or twenty chapels in the diocess. Ten years ago the late Bishop Fenwick could not count up five hundred. The emigration of foreigners, and the laborers on the Ohio canals, and not a little success in proselyting, account for the increase. There are twenty-five congregations and eighteen priests. A literary institution, called the *Athenaeum*, is established at Cincinnati, where the students are required to attend the forms of worship, and the superior inspects all their letters. St. Peter's Orphan Asylum is under charge of four "Sisters of Charity." The number of Catholics in Cincinnati is variously estimated, the medium of which is 6,000, and as many more dispersed through the State.

3. *Bardstown*. This includes the State of Kentucky, and has a bishop, with the usual subordinates, twenty-seven congregations, and thirty-three priests, eleven of whom reside at Bardstown. A convent of six Jesuit priests at Lebanon ; another of five Dominicans, called St. Rose, in Washington county ; the college at Bardstown, already noticed, and St. Mary's Seminary in Washington county, for the education of

priests. Of *female* institutions there are the *Female Academy of Nazareth*, at Bardstown, conducted by the "Sisters of Charity," and superintended by the bishop and professors of St. Joseph's College—one hundred and fifty pupils; the female academy of Loretto, Washington county, with accommodations for one hundred boarders, and directed by the "*Sisters of Mercy at the foot of the Cross.*" This order have six other places for country schools, and are said to be one hundred and thirty-five in number. The *Convent of Holy Mary* and the *Monastery of St. Magdalene*, at St. Rose, Washington county, by Dominican nuns, fifteen in number, and in 1831, thirty pupils. The Catholics have a female academy at Lexington, with one hundred pupils.

I have no data to show the Roman Catholic population of this State, but is by no means proportionate to the formidable machinery here exhibited. All this array of colleges, seminaries, monasteries, convents and nunneries is for the work of proselyting, and if they are not successful it only shows that the current of popular sentiment sets strongly in another direction.

4 *Vincennes.* This is a new diocese, recently carved out of Indiana and Illinois, by the authority of an old gentleman, who lives in the city of Rome¹. It includes a dozen chapels, four or five priests, the St. Claire convent at Vincennes, with several other appendages. The Roman Catholic population of this State is not numerous, probably not exceeding 3,000. Illinois has about 5,000, a part of which is under the jurisdiction of St. Louis diocese. In Illinois there are ten churches and six priests, a part of which are included in the diocese of Indiana. A convent of nuns of the "*Visitation of the Blessed Virgin Mary,*" at Kaskaskia, who conduct a female school, with a few boarders and about thirty or forty day scholars.

5 *St. Louis.* This diocese includes eighteen congregations and nineteen priests, with the following appendages: 1. *St. Louis University*, already noticed, with six priests, for instructors, and one hundred and fifty students, of which about fifty are boarders. The rules require their attendance on morning and evening prayers, the catechism, and divine service on Sundays and holidays. 2. St. Mary's college, also noticed in our description of colleges. 3. Noviciate for *Jesuits under St. Stanislaus*, in St. Louis county.

Of female institutions there are: 1. Convent of the "*Ladies of the Sacred Heart,*" at St. Louis; 2. another of the same description, and their noviciate, at Florissant; 3. another of the same order at St.

Charles ; 4, a female academy at Carondelet, six miles below St. Louis, by the "*Sisters of Charity*" ; 5, a convent and academy of the "*Sisters of Loretto*," at New Madrid ; 6, a convent and female academy at Frederickstown, under supervision of a priest ; 7, a convent and female academy of the "*Sisters of Loretto*," in Perry county. The Roman Catholic population in Missouri does not exceed 15,000. Their pupils of both sexes may be estimated at seven hundred. To the above may be added the hospital, and the asylum for boys, in St. Louis, under the management of the Sisters of Charity.

Roman Catholic teachers, usually foreigners, disperse themselves through the country, and engage in teaching primary schools ; availing themselves of intercourse with the families of their employers to instruct them in the dogmas of their religion. The greatest success that has attended the efforts of the priests in converting others has been during the prevalence of the cholera, and especially after collapse and insensibility had seized the person ! We know of more than sixty Roman Catholics who have been converted to the faith of Christ, and joined Christian churches within three or four years past, in this State.

6. *New Orleans*.—The Roman Catholics in Louisiana are numerous, probably including one-third of the population. Relatively, Protestants are increasing, as a large proportion of the emigration from the other States, who care anything about religion, are Protestants. There are twenty-six congregations, and twenty-seven priests, with several convents, female seminaries, asylums, etc.

7. *Mobile*. A splendid cathedral has been commenced here. This diocese extends into Florida.

Charles Carroll, of Carrollton, Declares that the States and General Government Necessary for "the Continuance of Liberty."

Mr. Carroll returns to Judge Hanson the book containing the secret debates and proceedings of the Convention. Mr. Martin and others who opposed the confederation were apprehensive that the general government would swallow up the State governments. I wish to God the very reverse may not happen. I already discover the seeds of such an event. Both must be preserved to insure the continuance of liberty in the spirit of the constitutions of both

16th February, 1826.

Addressed,

The Honorable
Judge Hanson.

[Dreer Col. Pa. His. Soc.]

Charles Carroll, of Carrollton, Going to Confession.

13TH NOVEMBER, 1829.

DEAR AND REVEREND SIR.—Please to inform me at what hour you will be at home this day as I wish to go to confession. From your humble servant,

CHARLES CARROLL OF CARROLLTON.

Addressed to

The Reverend

Mr. Smith.

[Who was Reverend Mr. Smith, the confessor of the signer? The note not being dated makes identification uncertain. There was Rev. John Smith, S. J., ordained by Archbishop Marechal May 23d, 1823.

Rev. E. I. Devitt, S. J., of Georgetown, who has for years been so helpful to the editor RESEARCHES, writes :]

“GEORGETOWN COLLEGE, WASHINGTON, D. C., February 28, 1901.

“DEAR MR. GRIFFIN.—There was another *Smith*, a Priest, in 1829. Reverend Roger Smith, ordained in 1815, August 2d, by Archbishop Carroll. The answer to the question, ‘Who was the Confessor?’ will depend, I think, upon this—‘Where was the letter or note written from?’ Father John Smith, S. J., was at that date assistant pastor at White Marsh, from which Annapolis depended, and Carroll had a residence at Annapolis, and a few years later built a small church there, on his own grounds, which is still a part of the Redemptorists’ Novitiate. If he wrote from Annapolis, then the Confessor (probably) was John Smith, the Jesuit. He was for years pastor of Trinity Church, Georgetown, and St. Mary’s Church, Alexandria: he subsequently severed his connection with the Society, and became pastor of St. — Church, New York. He died of ship fever, contracted in attending upon the Irish emigrants. If he be the Confessor, and you want more about him, I can furnish it.

The other Smith, Roger, had been pastor of Deer Creek, in Harford county, after the Mission was given up by the Society. The Priest of Deer Creek for years before and after 1829 used to attend Elkridge, near Doughoregan Manor, the principal residence of Charles Carroll. Smith was afterwards attached to the Cathedral in Baltimore. If Carroll wrote from the Manor then I think that the ‘Confessor’ was probably this Roger Smith. Father Frederick, the present pastor of the old Deer Creek Mission, whose address is ‘Bynum P. O., Harford county, Md.’ has worked up the history of the Mission, and can give you information about him.”



Lord Baltimore Prohibits Jesuits Going to Maryland and Orders the Capture and Return to England of One Who Had Gone There "Contrarie" to His "Prohibition." Father Copley to be Sent From Maryland if the "New Comer" is not Delivered "Into the Power" of the Governor, 1642.

Cecilius, Lord Baltimore, writing to Governor Leonard Calvert 21st and 23d of November, 1642, said :

"Just now I understand that notwithstanding my prohibition to the contrarie another member of those of the Hill there, hathe by a slight gott aboard Mr. Ingle's shipp in the Downes to take his passage to Maryland, which, for divers respects, I have reason to resent as a high affront unto mee wherein if you doe not that right unto me as I require from you in my instructions dat 20 Octebr last I shall have just cause to thinke that I have putt my honor there in trust in ill hands, who betray mee to all the infamous contempts that may bee laid upon me. * * * * In case the man who goes thither in contempt of my prohibition should bee disposed off in some place out of my province before you can lay hold of him for they are so full of shiftes and devises as I beleeeve that they may perhappes send him to Pattomack towne thinking by that means to avoid yur power of seending him back into those parts and yett the affront to mee remaine and the danger of priudice also bee the same for (whatsoever you may conceive of them who have no reason upon my knowledge to love them verie much if you knew as much as I doe concerning their speeches and actions here towards you) I am (upon very good reason) satisfied in my judgment that they doe designe my destruction and I have too good reason to suspect that if they cannot make or maintaine a partie by degrees among the English, to bring their ends about they will endeavour to doe it by the Indians within a verie short time by arming them &c., against all those that shall oppose them and under pretence of God's honor and the propagacon of the Christian faith, which shal bee the maske and vizard to hide their other designes withall. If ail things that clergie-men should doe upon these prtences should bee accounted just and to proceed from God laymen were the basest slaves and most wretched creatures upon the earth. And if the greatest saint upon earth should intrude himselfe into my howse against my will and in despite of mee with intention to save the soules of all my family, but wthall give mee just cause to suspect that hee likewise designes my temporall destruction, or that being already in my howse doth actuallie practice it, wthall hee doe perhaps manie spirituall goods, yet ceteinly I may and ought to preserve myselfe by the expulsion of such an enemy and by providing others

to performe the spirituall good hee did. who shall not have anie intention of mischiefe towards mee, for the law of nature teacheth this, that it is lawfull to evrie man in his owne just defence, *vin vi repellere* those that will bee imprudent must bee imprudently dealt withall. In case I say that the parte above mentioned should escape yor hands by the means aforesaid (wch byall means prvent if possibly you can) then I praie doe not fail to send Mr. Copley away from thence by the next shipping to those parts; unless hee will bring the other new comes into yor power to send back againe and to this I am satisfied here that I may for divers reasons cause to bee done. * * * * The princes of Italie who are now up in armes against the Pope (although they be Roman Catholiques) doe not make anie scruple of Conscience by force of armes to vindicate the injurie wch they conceive hee would have done unto the Duke of Parma; bye wresting a brave Pallace not farr from Rome, called Capreroly. wth a little territory about it, from the said Duke for one of the Popes nephews; nor doe they much esteeme his excommunications or Bulls (both the pope hath made use off) in that busines for they beleeeve them to be unjustly grounded and therefore of no validity; although they continue notwithstanding Romane Catholiques; and these are: the Duke of fflorence, the state of Venice, the Duke of Parma and the Duke of Modena Regio who are joined in league and have now an armie of abouve 40 000 men raised against the pope, and hee neer as many against them upon the quarrell above menconed insomuch that it is generalie conceived heer that Rome is sacked by this time or els the pope hath given full satisfaction to the aforesaid princes, for hee is thought too weake for them.

* * * I undestand that notwithstanding my prohibition of last yeare you did passe grantes under my seale here to those of the Hill of St. Inegoës and other Lands at St. Maryes and also of 100 acres of land at Pascatto-way some of wch I am informed you conceived in justice due unto them and therefore yorselbe obliged to grant them although it were contrarie to my directions wch to mee seemes verie strange, for certainly I have power to revoke anie authoritie I have given you here in whole or in part, and if I had thought fitt to have totally revoked yor power of granting anie lands there at all in my name, certainly no man that is disinterest could think that you were bound nevertheless in conscience to usurpe such an authoritie against my will, because in justice divers planters ought to have grants from mee; for when I have revoked the power I gave you for that purpose anie man els may as well as you undertake to pass grants in my name, and have as much obligation in conscience to do it, and how ridiculous that were for anie man to doe, I leave it to you to judge. *

* * * And I doe once more strictly require you not to suffer anie grants of anie lands for the future to pass my seale here to anie member off the Hill there or to anie other person in trust for them upon anie prtence or claime whatsoever without especiall warrant under my hande and seale to be hereafter obteyned from mee for that purpose. * * *

"The Maisters here of those of the Hill there did divers waies importune to pmitt some of their to goe this yeare thither, insomuch as they have God forgive them, for it caused a bitter falling out between my sister Peasely and mee and some discontentmt also betweene mee and her husband about it, because I would not by anie meanes give way to the going of anie of the said psons. (Calvert Papers I, p. 219-21.)

**Report of the Overseers of the Poor on the Condition of the
Exiled Acadians in Philadelphia.**

FRENCH NEUTRALS IN PHILADELPHIA.—Copied from the original manuscript in the Manuscript Collection of the Historical Society of Pennsylvania.

To the Honourable the Representatives of the Freemen of the Province of Pennsylvania in General Assembly met The Remonstrance of the Overseers of the Poor of the City of Philadelphia most Respectfully sheweth

That in the year 1756 Certain Inhabitants of Nova Scotia Commonly called French Neutralls were sent into this Province, many of Whom, through Age Sickness & Infirmity are render'd incapable of supporting themselves & Families, during the Winter Season especially.

That your Remonstrants not knowing of any monies appropriated by Law for the Relief of the said Neutrals. did, during your Adjournment, take the Liberty of administering to their several necessities in as sparing a Manner as possible, with a full Reliance of being reimbursed out of such Monies as your Honourable House may order for their use as you have heretofore done.

Your Remonstrants think it their indispensible Duty. as Overseers of the Poor, to lay before you the distresses of said People, and Pray in their Behalf that you may order such Relief as in your Wisdom you deeni necessary, and for your Honour's Judgment therein have annexed a List of such said Neutrals as they on a carefull Examination found in a Situation demanding Assistance.

An Account of such of the Neutrals as the Overseers on a Carefull Examination Judge Worthy of Relief

- Dan'l. Le Blane — has a large family. Wife & 5 Children, and when sick stand in need of assistance.
- The Widow Ancoin — A striking Object of Charity, being very weakly with a large Family, one of which is foolish.
- Susanna Landry } — has 2 young Children, receives no help
wife of Peter Landry } — from her husband, as she cannot tell
where he is, being from her some time,
she is also sickly.
- Margaret Bajo } — live in one house, they are weakly
Mary Bresò } — Women and without assistance, incapable
& Sister } — of supporting themselves during the Winter
Season.
- The Widow Bourg: — an Industrious yet sickly Woman, frequently requires assistance.
- Widow Recule & } — during the Winter Season stand in need
Widow Lucy } — of help.
- Joseph Vincort } — both live in one house, their Families are
& his Son in Law } — very Large, one almost Blind, & in the
opinion of the Overseers very helpless, and
deserving of Relief.
- Ann Bryald — a Woman who acts as Schoolmistress to the Children and on that acct. in need of assistance, as she cannot work for a livelihood her whole time being taken up in the Care of them.
- James Leçompte — a man very low & Weak & seemingly in a Consumption, unable to earn a full maintenance.
- Widow Landry — Old infirm & Blind, in consequence unable in any respect to earn a living.
- Bruno Trahan & Wife } — has a Grown Son an Idiot, Old also &
& Daughter } — Infirm & in most respects true objects of
Charity.

The above are the Neutrals which want help, the others being capable of maintaining themselves.

ACCOUNT OF THE NUMBER & SITUATION OF THE FRENCH NEUTRAL FAMILYS
NOW IN THIS CITY.

Joseph Laboue & Wife	2 in family
Widow Burke has two daughters	3 "
James LaCount Taylor, has his Mother in Law to Support } who is blind, himself his Wife & daughter are all sick }	4 "
Ann Besyau } Katherine Woodrow }	young Weomen who Live together 2 "
Peter Vansin, has a Wife & four Children, one Child is Blind	6 "
Joseph Ribbau Image Maker a Wife & 3 Children	5 "
Widow Backward, has 4 Daughters & 1 Son, daughters all Sickly	6 "
Widow Mullowny Burke has 2 daughters	3 "
Margaret Besyau } Rose Bressau } Susanna Daurong }	young Woemen who Live together 3 "
Widow Laundree, has 2 daughters & 1 son (one Daughter is Foolish)	4 "
Simon Babin, has a Wife & 1 Child; he received a hurt in his side Sometime ago Which often Renders him Unable to Work, (his Child is sick)	3 "
Daniel Letzlon, has a Wife & 5 Children	7 "
Charles Minyau, has a Wife & 3 Children	5 "
Charles Strahan, has a Wife & 1 Child born foolish	3 "
Joseph Welcomb, has a Wife	2 "
Peter Savoy, has a Wife	2 "
Placid Laundree has a Wife, who is Mostly Sick	2 "
Widow White has 3 Children	4 "
Charles Laundree, has a Wife	2 "
Francis Backward has a Wife & 1 Child	3 "
John Brow has 3 Children, (he has been Sick a Long time)	4 "
Susanna Laundree has 2 daughters	3 "

Twenty two Familys 78 Individuals

Philadelphia 2d November 1771.

The above account was taken in Consequence of an Order of the Board of Overseers of the Poor By

JOHN PHILLIPS

JAMES REED

Charles Carroll, of Carrollton, on the Defeat of Burgoyne Applies for Two Prisoners Who are Weavers So as to Save His Slaves from Going Naked in Winter of 1777 S.

DOUHORAGEN. 22d October, 1777

DEAR SIR.—Yesterday we received the glorious news of the taking Burgoyne and his whole army prisoners of war. I sincerely congratulate you on this important event. I hope it will be followed by the defeat of Howe, at least by a disgraceful and precipitate retreat from the city of Philadelphia and State of Pennsylvania. I write this letter to request the favor of you to obtain from the Board of War two weavers from among the British prisoners. I would prefer British workmen on account of language and superior skill to Hessians, but rather than not get weavers I must take Hessians or else my poor slaves must go naked this winter. Mr. Attlee can inform you whether there are such workmen among the prisoners at Lancaster or Lebanon, for although the most of them have been removed, it is most probable some of them have remained behind. I must entreat you, sir, to exert yourself in rendering me this essential piece of service. My father would pay them £3 a month apiece. They will be well fed and will live in a wholesome country and so remote that they will not be able easily to make their escape if they should attempt it. I hope General Washington will soon give us a fresh supply of prisoners, and from these perhaps you will be able to select the weavers, if not from those already in our possession. The weavers we want are such as have been used to weaving coarse linens and woolens. I beg my compliments to Mrs. Peters, and remain,

Dear Sir, your most humble servant,

CHARLES CARROLL OF CARROLLTON.

P. S.—Please to acknowledge the receipt of this letter and let me know whether there is any prospect of obtaining soon the weavers. If they are to be had I will send for them. One, if two cannot be had, will be better than none. Please to direct to me at Annapolis as I shall be there in a few days attending our assembly.

Addressed

To

Free

RICHARD PETERS, ESQUIRE,

Secretary to the board of War,

At York, Pennsylvania.

[Dreer Col. Pa. His. Soc.]

Prayers and Prophecy for the Destruction of Father Ralle.

In the Belknap donation to the Massachusetts Historical Society, presented in March, 1858, is a manuscript autobiography of Rev. Hugh Adams, pastor of a church at Dover, N. H. The following narrative of him by Dr. Belknap, chiefly gathered from this autobiography, relates:

"In 1716 during his residence at Arrowsick he received a visit from Sebastian Ralle, a French Jesuit, who was then in the sixtieth year of his age, and was missionary to the Norridgewock tribe of Indians on Kennebeck River. Ralle was troubled with a arthritic tumor and pains in his shoulders, and applied to Adams as physician, who in two or three days completed his cure, and did it gratis, by which means he supposed Ralle was laid under such obligations as would ever prevent his influencing the Indians to any further hostilities against the eastern settlers. When Ralle's letters to the Government of Massachusetts discovered his intentions to abet the Indians in the mischief they were meditating. Adams looked upon it to be such an atrocious act of ingratitude, that he had a warrant to pray for his destruction, which he did for there years together, and he also published a prophecy in the newspapers, which he entitled 'A Watchword of Warning to the Beaver Loving Friends of the Eastern Indians.' (*Courant*, December last week of 1722:) and when Ralle was killed, in 1724, he triumphed in the event as a fulfillment of this prediction." (Mass. His. Soc. Pro. 1855-58, p. 324)

An examination made for THE RESEARCHES shows this prophecy to be in *The New England Courant* from Monday, December 17, to Monday, December 24, 1722.

[This is a poem—a "Testimony for the true birth day of Christ, and against the Popish Christmas," intending to show that "three months too late their Christmas day they keep—as the birth day of Christ." It is followed by a—]

POSTSCRIPT.

To the Beaver-Loving Friend of the Eastern Indians! who would make a Peace or Cessation of Arms with that *Tribe of Dan* (*Gen 49 17*) for the ensuing Winters. *I am sent unto thee with heavy tidings* (*1 Kin. 14, 6,*) in these two Messages, in *2 Chron. 19, 2* and *1 Kings 20, 42*, which thou may'st read at leisure, and expect the execution thereof if such a murdering perillous Design or Act be not repealed in due season.

As the Premises are protested by

2 Cor. 5. 8.

An Ambassadors for Christ,

Decem. 3, 1722,

Surnamed,

For Christmas week.

PHINEHAS MICAJAH.

[This was the prophecy against Father Ralle mentioned in Proceedings of Mass. Hist. Soc. for 1855-58, page 324.]

THE AMERICAN CATHOLIC Historical Researches.

VOL. XVIII.

OCTOBER, 1901.

No. 4.

QUARTERLY.

ONE DOLLAR A YEAR.

Entered as Second Class Publication at Parkesburg, Pa.

Catholic Historical Fairy Tales.

The frantic attempt on the part of certain Catholic writers to show that the Catholic Church not only inspired the American Revolution, but practically invented George Washington, may deceive the ignorant, but they make the judicious grieve. Not only that, they degrade the Church in the eyes of men outside of it, where respect is worth having. A passion for truth is supposed to be the characteristic of Catholics. We say over and over again that the Church has no reason to fear the truth, and yet no people are more inclined to "arrange" facts, to file the edges from bold statements, to make historical pap, than the Catholics of the United States. We have as yet no robust notion of what history means. And to hear and read some of the utterances of the professional Catholic lecturers, one is almost persuaded that there is no human side of the Church, and that churchmen, in all the relations of life, have always been both infallible and impeccable.

The New Testament—thanks to the divine, conservative power of the Church—has not been arranged. We know that St. Peter sinned and that St. Thomas doubted, but if some of our later historians had their way, the scream of the American eagle would have been introduced to remind the first Pope of his defection—which would have been skillfully toned down, and St. Thomas' doubt

beautifully palliated. But the inspired writers of the New Testament took no liberties with truth. We are shamed by the eager desire which hundreds of our non-Catholic brethren have for truth for the sake of truth—a desire which, in spite of the jeers and sneers of the special pleader, has had more than anything else to do with the progress of science to-day. Unhappily, this desire—this frenzy—applies only to natural truths. Nevertheless, it ought to fill us with reproach, for most of us look on natural truths as things to be trusted to prove our principles. God and physical facts cannot be in antagonism—so therefore physical facts can be safely left to God. Similarly, the facts of history do not need to be manipulated. Nothing but the truth can avail, and the truth, to the Catholic, is sacred above all things.

One of the wisest acts of a wise Pontificate was that of Leo XIII in opening the archives of the Vatican to the researches of Herr Pastor. You take the deadliest weapon from the hands of your enemy, if you can tell the truth first.

The Catholics of America have been made to appear puerile by the well meant attempts to write history from the "Catholic" point of view. The American Catholic Historical Researches, of Philadelphia, calls attention to this in a leading article, which we are glad to copy. Rome did not save America in 1776, and the best debt that America owes to the Catholic Church, is the presentation of Faith in Christ and Christian morality. The Catholic Church was not intended for political causes, and the Church has as much sympathy with a limited monarchy as with a limited Republic, and the Catholics who fought under Lord Cornwallis were as good Catholics as those who listened delightfully to the tune, "The World Turned Upside Down," when he surrendered. In trying to make the Church "American" in the political sense, we are as unreasonable as those foolish Frenchmen who have long tried to make it monarchical and royalist.

The Catholic Church did not inspire Louis XVI or Lafayette to go to the assistance of the colonists. The French

King and his ministers acted on the ground of expediency, and, so far as the King was concerned, with a certain reluctance. As to Lafayette, religion was very far from his thoughts when he offered himself to the highest purposes of liberty, but the short-sighted special pleader can find sermons in the Constitution, books in the flag and the Athanasian creed in the Constitution. The hard-headed Congresses that fought for years the claims of Beaumarchais for losses in the cause of American liberty were not nearly so sentimental as we would like them to have been.

It is certainly time that thoughtful Catholics took a stand against the futile falsification of history. We rave against errors in Bancroft and Parkman, but proceed complacently to invent "facts"—or accept invented "facts"—for our own purposes. The sources of history are to-day within reach. The lecturer—even the "popular" lecturer who subsists by saying what his auditors like to hear—can easily acquire a mastery of historical facts. If we American Catholics do not really fear the truth, let us tell it. The very essential of the scientific attitude of mind is devotion to the truth, no matter how unpalatable the truth is; but to judge by the assertions such as those pointed out by Mr. Martin I. J. Griffin, our habitual attitude to American history is habitually "unscientific." We are aware that this is strong language—for, in these days, to call a man "unscientific" is almost equivalent to branding him as "goodhearted" and nothing else!

Let us accept history as students, not as special pleaders. If Adrian gave Henry the famous bull, let it be admitted. Adrian was not infallible in the matter of that bull. If Pope Alexander VI was not always a person of the most stringent morality, it does not affect the integrity of the Church. And if the Papal Nuncio did sympathize with Franklin, it simply shows that he was more of a prophet than a diplomatist.

The Catholics of this country are out of their childhood. With St. Paul, let them put aside the things of their childhood—and among them are these historical fairy tales.—The New Century, Washington, D. C., July 6, 1901.

Rome Saved America.

Concerning this "Rome Saved America," Benson J. Lossing, the historian, wrote me December 6, 1886, a five page letter of criticism of its statements. He closed by saying: "I wonder any editor having a regard for his reputation as a well informed man, should insert such a paragraph in his paper unchallenged. It reflects upon the intelligence and conscientiousness of the Roman Catholic communion, as laying claim to an influence on the part of Archbishop Carroll, which the good prelate would indignantly disown."

Yet that trash will keep going the rounds. Catholics like it, lies though it is. That balderdash about Bishop Carroll and Ben Franklin is yet on its rounds. "WHAT BISHOP CARROLL DID," and "A STRIKING INSTANCE. CATHOLICS FOREMOST IN THE WORK OF FOUNDING THIS REPUBLIC," are the latest titles of this mass of Lies.

These "historical fairy tales" so eagerly related, are all founded on a spirit of Nationalism. Not to show great things done for the Church but to claim "remarkable" service to the country.

It shows the lack of knowledge of the history of the country when these tales get carried so long and so often by our Catholic press. Anything Irish or patriotic gets wide circulation, no matter how nonsensical it may be.

Whatever CATHOLIC is applied to ought to be Truths.

The annexed letter of Bishop O'Gorman, author of "The History of the Catholic Church in the United States," sustains THE RESEARCHES.

SIOUX FALLS, S. D., July 8, 1901.

MR. MARTIN I. J. GRIFFIN,

DEAR SIR: In your July number of AMERICAN CATHOLIC HISTORICAL RESEARCHES, you refer to the legend "Rome Saved America." When I was professor

of Modern Church History in the Catholic University, Washington, I sought in vain in the archives of the various Government departments for evidence to substantiate that story about Franklin and the Nuncio. For a very pretty story it is, and very effective—if true. Alas, I could not find a scrap of evidence on which to base it. You are doing good work. God bless you.

Very Sincerely,
THOS. O'GORMAN.

The Loganian Library.

On August 24, 1874, Father Molyneux, pastor of St. Joseph's Church, Philadelphia, wrote to Rev. John Carroll relative to his desire he should examine certain doctrinal works in the Loganian Library: "I have used every endeavor to have access to the Loganian Library by repeated applications, but have hitherto been frustrated by Mr. Logan being confined by sickness to his house. Yesterday I had an audience; his answer was that no one could have access without him or his brother being present; that the latter was out of town, but that he hoped to be so far recovered as to wait on me towards the end of this week or the beginning of next."

On September 8th, he wrote: "I am still debarred from Logan's Library. Mr. O'Brien has promised to dis-course Logan, and promises I shall have access before the middle of next week."

This Mr. O'Brien was no doubt Michael Morgan O'Brien, a leading merchant of that time.

Father Carroll was at this time preparing a reply to the address of the Apostate Jesuit, Rev. Chas. H. Wharton. Father Molyneux was making examinations to aid him.

The French Language as a Promoter of Popery in Connecticut.

L'Abeille Francoise, ou nouveau recueil des morceaux prillans des auteurs Francois les plus celebres, a l'usage de l'Universite de Cambridge, par P. J. G. de Nancrede, maitre de langue Francoise, en cette Universite. 12mo, old sheep. Boston, Belknap & Young, 1792.

* The author came to this country with Rochambeau, served in the War for Independence, and was wounded at Yorktown. After the war he was appointed Professor of French at Harvard, and died in Paris in 1841. For some years he lived in Philadelphia. [Allibone.]

At page 10 we read: "The late M de la Luzerne, Minister Plenipotentiary from the Court of France, did, by M. Silas Dean, make an offer to found a professorship at New Haven College, the object of which was to teach the French language and the history of France. The trustees of this college refused the generous offer, alleging that such an establishment would tend to introduce Popery into the State." [Finnotti's Bibliographia Catholice-Americana, p. 206.]

YALE UNIVERSITY,
NEW HAVEN, CONN., May 9, 1899.

M. I. J. GRIFFIN, ESQ.

DEAR SIR: In reply to your inquiry of yesterday, the Librarian desires me to say that in 1778 the Honorable Silas Dean, a graduate of ours who had just returned from a mission to France, proposed to the College Corporation to make an attempt to collect money for a foundation for a professorship of French. The proposal seemed to be somewhat visionary, as Mr. Dean gave no evidence that he had any special gifts in mind, and certainly the name of Luzerne, the French Minister, was never mentioned in this connection. The Corporation considered the matter, and partly on account of its indefiniteness and also on account of other very much more pressing needs, perhaps also on

account of the Puritan distrust of anything French, they thought it best to decline the offer.

The whole matter has often appeared in print, but I believe that I have given the substance of the facts.

Very Truly Yours,
F. B. DEXTER, Ass't. Librarian.

Possibly Dr. Joseph G. Nancrede, of Philadelphia, was the son of the professor and author of the above named book. Whether the Professor at Harvard was a Catholic is not mentioned in accounts of him. If Dr. Nancrede was his son, it is also uncertain whether he was a convert to Catholicity or not. Hassard's *Life of Archbishop Hughes*, page 394, mentions the death of the Doctor early in 1857. Archbishop Hughes wrote Mr. Frenaye "That he clung nobly to the faith of his fathers from childhood to old age, and this amidst many temptations to abandon it."

But Archbishop Bayley wrote Father Finnotti that "He was received into the Church, I believe, by the Archbishop Hughes himself, when parish priest of St. John's, Philadelphia."

But it is probable that Archbishop Hughes, who knew him well, had exact knowledge. But was Dr. Nancrede, of Philadelphia, the son of I. G. Nancrede, the Professor at Harvard, or what relation were either or both of Joseph Nancrede, the Boston bookseller of the close of the Eighteenth Century? Dr. Nancrede is buried in the family vault at St. John's Church, Philadelphia.

The History of Commodore John Barry.

In 1897 I had printed two hundred copies of THE HISTORY OF COMMODORE JOHN BARRY. It took four years to sell the edition. At issue the price was \$2. As the number of copies decreased the price went up to \$2.50, to \$3, to \$4, to \$5, then to \$10, and the copy last sold was at \$15. I have one copy left. Its price is \$20. No one of Barry's race or creed is likely to pay that much for it. A Collector of rare Americana will, I doubt not, be the buyer. You wouldn't give that much to know the career of the Father of the American Navy, would you? Of course not.

Last June the private and official papers of Commodore Barry to the number of about 600 were sold at auction. Their whereabouts was not known when I gathered all the material discoverable in governmental or private archives.

I have had access to the documents and letters and records just purchased by the Library of Congress and others. So thorough was the work of compilation of my HISTORY that it is a satisfaction to know that all these newly found papers add but little to my recital of the career of the gallant Commodore. So too declares the grand nephew of Barry who bought most of the papers at enormous prices.

But a wealth of detail do the documents give. For instance, while the HISTORY gives much information of Barry's battle with the Sybille, in March, 1783, the date of the encounter and Barry's report of the battle were nowhere available. This, the last battle of the American Revolution, can now be described by Barry's official report to Robert Morris.

Many other incidents in his life can be more fully detailed by the papers now in my possession or at my service.

To make available for all time the records of Commodore Barry's service to our Republic all these documents ought to be printed.

We Irish birth or blooded Americans boast of Barry's doings in the Revolution, in the War with France and in the establishment of the Navy of our Country.

But our people do not know much beyond his name and that he fought in the Revolution. Nor do they care to know more. No they don't.

Of the two hundred copies of his HISTORY which I issued, beyond a few personal friends, not a dozen purchasers were of Barry's race. Yet not less than five thousand of our "prominent," or "distinguished," our "well known," our "orators," our lawyers and doctors and the kind of men who stand forth on all Irish or Catholic occasions as representatives of our people, were by circulars, solicited to purchase a copy.

So I know those of Barry's race blood, don't care about knowing his doings. But, my! how they growl, and grumble at the Irish being ignored and left out of the History of the Country and how others are extolled and their services fully recorded. Our people expect others to do for Barry and our others what we do not do ourselves and don't want when it is done by any one.

All who have done well in the building up of the Republic whom we boast of, but know little of, would be well known to ourselves, if we, ourselves, cared to first know of their deeds. But we don't care though we grumble that others do not roar in praise of ours.

All this means that I will issue another edition of the HISTORY OF COMMODORE JOHN BARRY if you agree to buy a copy at \$2.50. There must, however, be at least 250 of YOU.

I agree that if that number of subscribers are given, I will not sell copies at less price, but will, as the number of copies decreases, increase the price. That makes each subscriber's copy of more value. Those who bought the HISTORY at \$2 now have a book bringing \$15 or \$20.

Do you want a copy at \$2.50? No money wanted until I have sufficient subscribers.

I don't expect to get the number necessary. Not one out of each one hundred receiving this notice will subscribe.

Yet every one will be one who might well have the HISTORY OF COMMODORE JOHN BARRY in his library.

THE HISTORY is not a graphic word gilded recital. One who had less FACTS to relate might "write up" the Commodore like a romance and give a good literary report. But that's not my way. I give a simple and plain relation of the events of Barry's career mostly in documentary form. That's HISTORY.

I am not desirous of publishing a new edition of the History with all the information now available. I really don't expect to. I don't expect to get 250 of Barry's race people to subscribe. If all who have boasted in public speeches about "Saucy-Jack Barry and Who the Devil are You," but know nothing beyond that of "The Irish Commodore," would subscribe, an untold number of subscribers would come to me.

Of course, all this historical work is but a hobby of mine. If I had the right kind of sense, I'd peddle peanuts instead. So I guess it is the sensible people of my race who do not spend money to know about a man named Barry, who will be dead one hundred years in 1903. Just as like as not some witless ones may want to celebrate the centennial of his death. Thousands will unite in that sort of a demonstration who wouldn't bother to know what Barry did to make his memory worth honoring.

DO YOU WANT THE HISTORY OF COMMODORE BARRY AT \$2.50? Limited edition. Just say so to

MARTIN I. J. GRIFFIN,
2009 N. Twelfth Street,
Philadelphia, Pa.

The Last Battle of the Revolution. Report of Capt. John Barry.

On June 14th and 15th, 1901, several hundred papers, private and official, of Commodore John Barry were sold by Davis & Harvey, Philadelphia. Barry's LETTER BOOK from May 25, 1783, to April 19, 1783, was purchased by the Library of Congress for \$170. A transcript of all the letters has been made for THE RESEARCHES.

In THE HISTORY OF COMMODORE JOHN BARRY by the editor of THE RESEARCHES, it is related that on December 9, 1782, The Alliance, commanded by Capt. John Barry, left L'Orient, France on a cruise in the West Indies.

From the Journal of Mate Kessler, of The Alliance, a relation is given of the battle with the British ship The Sybille, Capt. Vashon, some time between March 7th, the time of leaving Havana, to March 20th, the date of arrival at Rhode Island. The date of the encounter could not be ascertained from any source. In every account of the engagement prior to the publication of THE HISTORY, the battle was put down as occurring in March, 1782, or a year prior to its actual occurrence.

From Barry's Letter Book it is shown that this, the final naval engagement with the British, occurred on March 10, 1783, off the Capes of Florida.

The report of Barry to Robert Morris is now for the first time published :

ON BOARD THE ALLIANCE,
RHODE ISLAND HARBOR, March 20, 1783.

SIR : I have the pleasure to inform you that on the 6th of March, 1783, I sailed from Havana, in company with Capt. Green, with the Duke de Luzerne. After being embargoed for twenty days, we at last got permission to sail with 9 sail of the line of Spanish ships, it being just night when the last of the Men of War got out of the harbor, and the remainder of the fleet being a great way to leeward and heavy sailors and not knowing where they were bound, I thought it best to quit them and make the best of my

way. I therefore spoke Capt. Green and told him what I intended to do, at the same time ordering him to make the best of his way and follow me. The next morning we saw part of the fleet astern, and at 10 o'clock lost sight of them. At 3 p. m. we saw the Mintanseys under our lee bow, at the same time saw two large sails to windward. Capt. Greene and myself agreed they were British cruisers. I then wore ship and stood for the Spanish fleet, as knowing it to be the only way to save the Duke de Luzerne. The enemy making a small angle on us, we kept our course, especially as we might be obliged to haul up a little to clear Cape Florida, and the Duke de Luzerne sailing much heavier than us. At 10 o'clock at night we made out the light of part of the Spanish fleet. The enemy was then within gun shot, but as soon as they saw the lights they left off chase, we kept in company with the fleet all night. In the morning we found there were only 8 or 10 sloops and schooners; however, they answered our ends. After speaking them and could find no account of the Men of War, we made the best of our way, and finding the Luzerne sailing much heavier than the Alliance, it was agreed between Captain Greene, Mr. Brown and myself to have all the public money on board the Alliance, as you will find by Capt. Greene's letters. In the morning of the 10th we saw 3 large sails of ships standing directly for us; the course they were steering and the place they were in, was a convincing proof to me that they were enemy's ships, especially as they wore the same kind of vanes as the ships that chased us before had. I then made a signal for Capt. Greene to make all sail and follow me, and a short time after Capt. Greene made a signal of superior force. I then made all sail I could, as not having an idea of being of any service to him, however sometime after about an hour, Capt. Greene made a signal to speak with me, as I found I sailed faster than the enemy, I shortened sail and spoke Capt. Greene, one of the enemy's 32-gun Frigates then in gun shot of us, the other two but little way astern and coming up fast with Capt. Greene. I asked him what he wanted, he said they were Privateers, I told him he was mistaken and I knew

better. At my dropping astern the enemy's headmost Frigate shortened sail and would not come near us, finding the two ships astern coming up fast, and confident within myself I must have fell a sacrifice If I stayed with Capt. Greene, I told him I could not stay by him, and the only chance he had to get clear was to heave his guns overboard to lighten his ship and try them before the wind. The former he did, but still kept his course, at that time the second headmost ship of the enemy was within gun shot of the Luzerne. I must not omit observing that in the morning we saw a ship to the southward of us who made sail and stood from us, although Capt. Greene and the headmost fire several shot at one another, but at too great distance to do execution, it being the fault of the enemy. After telling Capt. Greene that I must leave him and in short that at that time was determined as being of no service to him.

Shortly after I saw the strange sail tack and stand for us as having all the reason in the world to suppose she was a stranger to the enemy, likewise at that time Capt. Greene firing stern chasers at one of the enemys ships, and she firing bow chasers at him, the headmost and windmost of the enemy then bore away across Capt. Greene's stern. I then ordered the courses hauled up and hard a weather the helm and run down between Capt. Greene and the ship next to him in order to give him a chance to get off by bringing the enemy to action, which I did in a few moments. Close on board for forty-five minutes, when the enemy sheered off, Capt. Greene and myself hauled our wind for the strange sail proved to be a French 60 gun ship that sailed from Havana two days before us, and had on board half a million of Dollars and bound to some French Islands. During the action my officers and men behaved well and altho short I had ten wounded, one of which is since dead. My sails, spares and rigging hurt a little, but not so much but they would all do again. On the 18th at 10 P. M., struck soundings off Cape Hatterass. I then spoke Capt. Greene and acquainted him with my having soundings, and at the same time ordered him to

make all sail he could and follow me. At 1 A. M., saw Capt. Greene and in a very little time lost sight of him, the reason must be best known to him, as I am confident he might have kept company with us if he had a mind to and I not being off the deck the whole night and did not carry more sail than he might have kept up with us. On the 19th at 6 P. M., off the Capes of Delaware, after a thick fog, I fell in with two British cruisers close on board them, one of them appeared to be a two-decker, the other twenty gun ship, American built. It blowing very hard and got thick of fog soon after, and we got clear. About two hours after we saw them again in a clear, having great reason to suppose the coast was lined with the enemy's ships and no prospect of getting in till the weather cleared up, I thought it best to bear away for this port where we anchored at 3 o'clock this afternoon with seventy-two thousand Dollars belonging to the public which I shall take care of till I have your orders what to do with it. However, I do not think it very safe on board, and have wrote to Mr. Geo. Olney at Providence for him to come here, that I may consult with him respecting the safety of it.

The Alliance being arrived in America, and a number of her petty officers and men time being out they expect to be paid. In short if the ship is not paid off as soon as possible, the officers who are to stay by the ship have been a long time without wages, they likewise expect to be paid off. In short if the ship is not paid off and every man satisfied she will lay a long time without men. To the contrary if they are immediately paid I think we can be manned before the ship is repaired, and I hope you will be pleased to give orders on that head.

The purser leaving his ship in France and his books being on shore I could not get his accounts before I sailed, nor had I got the ships accounts from Mr. Barclay, but he promised to get the pursers accounts and send them with his own respecting the ship. In order to settle with the people it is required for me to have them both. If they are come to hand, as I suppose they are by Capt. Barney you will please to send them by the first opportunity. I

shall keep the ship in readiness as she came from the sea till I have the pleasure to hear from you.

I must not omit to tell you that I want three Lieut's and a Master as soon as possible for I am almost wore out for want of assistance, especially as I am obliged to let Capt. Robt. Caulfield who I appointed first lieutenant in the Havana, and who has been of great assistance to me on all occasions, should he incline to continue in the Navy, by giving him a commission, you would make a good officer, and one that would be a credit to the service. If Capt. Deal and Murry, two lieutenants in the service and Mr. Tanner, late master of the confederacy be in Philadelphia and can be got, you would oblige me to appoint them to the ship and send one or all of them here as soon as possible. If Capt. Caulfield does not incline to come back. Capt. Douglass, of Trenton, who came passenger with me and who I have a great opinion of will come if you will be pleased to appoint him a lieutenant. The ship Alliance will want a great deal of repairs. The sooner she gets them the better. You will please to give orders to somebody on that head. I was obliged to let Capt. Green have two of my nine pounders. I want two in their place. I have the honor to be, with proper respect.

Sir, your most obedient humble servant,

HON. ROBERT MORRIS,

JOHN BARRY.

Mate John Kessler's account of the Battle is :

"Capt. Barre on his arrival to the windward of Barbadoes, intended cruizing there for some time, but was chased for 24 hours by an English 50 gun ship."

We here resume the record of Captain Barry's career from Kessler's "Journal :"

"March 7th, 1783. Sailed after taking on board a large quantity of Dollars and in company with the Continental ship Luzerne of 20 guns, Captain Green, who also had a quantity of Dollars on board for Congress. We left the Havana for the United States, after having taken on board between one and two hundred thousand dollars (specie) for Congress. On the passage one morning when it became light we discovered three Frigates right ahead

within two leagues of us. The Alliance and Luzerne hove about and the three frigates gave us chase. The Alliance left them and the Luzerne fast, and Captain Barry seeing that they were gaining on the Luzerne, we lay by for her to come up. The enemy also immediately lay by. When the Luzerne came up Captain Barry told Captain Greene to heave his guns overboard and put before the wind, while the Alliance would be kept by the wind that the Luzerne might escape. It was not probable that the enemy would attend most to the Alliance, and the Alliance was out of danger in consequence of her superior sailing. Captain Green threw overboard all his guns but two or three, but instead of bearing away he got on our weather bow. A sail being observed on our weather bow standing towards us, Captain Barry hoisted a signal, which was answered, and thereby Captain Barry knew her to be a French 50 gun ship from the Havana, and he concluded to permit the enemy to come up under the assurance that the French ship would arrive and assist.

"Two of the enemy's ships kept at a distance on our weather quarter as if waiting to ascertain about the French ship, while the other was in our wake with topsails only and courses hauled, as was also the case with the Alliance. The French ship approaching fast, Captain Barry went from gun to gun on the main deck, cautioning against too much haste and not to fire until the enemy was right abreast. He ordered the main topsail hove to the mast that the enemy (who had already fired a Bow gun, the shot of which struck into the cabin of the Alliance) might come up as soon as he was abreast, when the action began, and before an half hour her guns were silenced and nothing but musketry was fired from her. She appeared very much injured in her hull. She was of 32 guns and appeared very full of men, and after an action of 45 minutes she sheered off. Our injured was, I think, 3 killed and 11 wounded (three of whom died of their wounds) and our sails and rigging cut. During all the action the French lay to as well as the enemy's ships.

"As soon as the ship which we had engaged hove

from us, her consorts joined her and all made sail, after which the French ship came down to us, and Captain Barry asked them why they did not come down during the action. They answered that they thought we might have been taken and the signal known and the action only a sham to decoy him. His foolish idea thus perhaps lost us the three frigates, for Captain Barry's commencing the action was with the full expectation of the French ship joining and thereby not only be able to cope, but in fact subdue part, if not the whole, of them. The French Captain proposed, however, giving chase, which was done; but it soon appeared that his ship would not keep up with us, and the chase was given over.

"On the next morning it was proposed that, as the Luzerne was now unarmed, the public cash should be taken on board the Alliance, which was accordingly done, together with Mr. John Brown, Secretary of the Board of Admiralty."

Mate Kessler erred in recording that John Brown was transferred from the Duc de Luzerne to the Alliance with the cash.

On April 5th, Brown wrote Barry from Philadelphia, "I had the good luck to get in here the very day you got to Newport.

Barry replied from Providence River, April 19th, 1783: "Happy for you, you had parted company with me. By that means you got in safe. I was standing in for the Capes and had got seven fathoms of water on the five fathom bank when it cleared up and close on board of us was a two decker and a frigate. They immediately gave us chase and we run them into twenty fathoms water. In a short time it grew thick and we lost sight of them. I then wore and stood in shore again.

When we got in twelve fathoms they were the second time close on board of us and a little to the windward. I then bore away and they gave chase which left an opening for you to get in. It blew very hard and night coming on we soon lost sight of them. I hove the log myself and was going fourteen knotts with a great deal of care."

In the Portfolio for July 1st, 1813, it is stated that Capt. Vashon, of the Sybille, declared he had never before received such a drubbing.

On March 24th the French ship *Le Triomphe* arrived at Philadelphia with the preliminary Treaty of Peace. The next day Congress ordered the recall of all vessels. The war was over. Capt. John Barry had fought the last battle of the Revolution. It is now for the first time reported as Barry officially related it.

Barry on his way from Providence to Philadelphia called at New York. The *Sybille* was there. He visited her and was "politely treated," records Kessler. The seventy-two thousand dollars Barry saved and brought to Providence is stated in "histories" as having been the foundation capital of the Bank of North America, Philadelphia, chartered by Congress in 1781. That institution has no records to so show. Barry calls it "public money." In a letter to Brown he mentions that "Mr. Plunket shipt with me \$1,000 for Smith & Wood, of Baltimore." This may have been in addition to the "public money."

"Catholic" Lies in American History.

As a sample of manufactured or perverted "Catholic" History, THE RESEARCHES presents the following: "Special correspondence of the (Boston) Pilot, dated November 16, 1895, published on the 25th, and signed G. Wilfred Pearce, who was then a 'manufacturer of electric combinations and gas chandeliers, brackets, altar rails, tabernacles, etc.,' having an office in New York and a factory in Brooklyn." Mr. Pearce has just written some memorable Catholic History for the Catholic Standard and Times, the official organ of Archbishop Ryan.

PHILADELPHIA, Nov. 16.

"No tourist to Philadelphia should leave it before paying a visit to the fine old Colonial Church of St. Mary, in Fourth Street above Spruce Street, founded in 1763 by Father Robert Harding, S. J., who was called the Peter the Hermit of the American Revolution. As early as 1768, long before the King Street riot in Boston, he preached against the tyranny of the British Government, and in the same year presented an address to the Hon. John Dickinson, the patriot, on behalf of the Catholics of Pennsylvania and Maryland, thanking him for his patriotic efforts in favor of American liberty. 'He was,' wrote the Rev. Jacob Duche, the Episcopal chaplain of the Continental Congress, 'a priest much esteemed by all classes in the colonies for his Christian virtues and his attachment to American liberty.'"

Father Harding was not called "Peter the Hermit of the Revolution." He never preached against the tyranny of the British Government as early as 1768, or any other time. He presented no such address to Dickinson on behalf of the Catholics of Pennsylvania and Maryland. Westcott states he signed an address to John Dickinson, author of *The Farmer's Letters*. Duche wrote of him in 1771, but said he was much attached to English liberty—just as all Americans were at that time. Father Harding died Sept. 1, 1772. Dr. Clarke and Dr. Shea number him

among the patriots of the American Revolution, simply because they didn't know the date of his death.

"In this church, on July 4, 1776, Mass and a 'Te Deum' were sung for the first time in any church, 'As fitting observances of the natal day of the United States of America by the Grace of God Free and Independent.' At this service the Members of Congress and other dignitaries were present."

No such Te Deum took place July 4, 1776.

"The news of the surrender of Lord Cornwallis was brought to Philadelphia by a courier of Washington's Army, who was of St. Mary's little flock of parishioners. Therein on Nov. 4, 1781, a Mass and "Te Deum" were sung by Abbe Bardol, chaplain of the French Army, in celebration of the glorious victory at Yorktown. There were present at this service General Washington, General Comte de Rochambeau, General Marquis de Lafayette, General Baron Viomenil, the Rev. John Carroll, afterward Bishop, and many others whose lives were spent in proclaiming liberty throughout this land, and to all inhabitants thereof. It is recorded that on the day following this celebration the clergy of the parish and the visiting chaplains heard more than 1,800 confessions from the soldiers of both armies. And be it remembered that in this dear old church the first observance of the birthday of George Washington was held on February 22, 1800, at which a eulogy of "The Father of His Country" was delivered by the Rev. Matthew Carr, O. S. A. In the report of that eulogy in the Pennsylvania Gazette of that week, the editor says: "Father Carr has given General George Washington a name which will live forever, 'The Father of His Country.'" Verily the words were prophetic."

Col. Tilghman, who brought the news to Philadelphia, was not of St. Mary's "flock." That is he was not a Catholic. At the Te Deum not one of the great men named were present not even Rev. John Carroll. Bandol (not Bardol) was Chaplain to the French Minister—not of the Army. There is no such record that on the day after the celebration the clergy of the parish and the chaplains

of the army heard 1,800 confessions from the soldiers of both armies. The armies were in Virginia not in Philadelphia. "The first observance of Washington's birthday" was not at St. Mary's on 22nd February, 1800. That was the day appointed by Congress for memorial services on account of his death. Father Carr was not the first to call Washington "the Father of His Country." He did not so call him. The Pennsylvania Gazette of that week did not say as Pearce declares. Yet all this lying History went the rounds of Catholic papers often with big head lines. Its the stuff our papers like.

An Early Connecticut Catholic.

The recent Golden Jubilee of a Catholic Church in a small New England city, where fifty years ago was dedicated to St. Mary with the prayers of the faithful, its corner stone, calls up the fact that Derby, Conn., had its first Catholic long, long ago. It had generally been supposed in the town that the first Catholic there was the Rev. Calvin White, an Episcopal clergyman, who, in 1820, under a Dr. Mansfield, was excluded from the church where he was officiating for his "too Romish views." Upon closer investigation, however, of Derby history, it was found out that in 1760 came to it Claudius Barthelme. Born in France, Claudius had bravely marched and battled under Montcalm in the New World, and at length found his way to this little town. Here he married and became a large ship owner, and as a result of Bonaparte's Milan decree in 1808 with his son Jerrod, lost three of his ships by confiscation. In his religion, Claudius was a devout Roman Catholic, says his biographer, "and for several years was the only one in Derby, as well as the only voter against the Whigs." So it is, that in a town that came into life with Puritanism, and where only the strictest Protestantism could be supposed to have existed, the faith of Rome came long before the foot of the Celt touched its boundary. [Orphan's Boquet, Boston, Jan. 2, 1896.]

The Franciscans in Maryland, 1672.

Governor Charles Calvert to Lord Baltimore, 26th April, 1672 :

"Yor Lopps of the 23Xber was deliuered mee by Mr. Thomas Massey with whom Came his Companion Mr. Henry Carew, the latter Came very ill to my house and for some dayes wee thought him in great danger, butt now hee is well Recouered and settled with the Chancellor, Mr. Massey being with mee as yor Lopp Comanded there shall bee nothings wantinge on my part to Incourgae them, their Entertainment shall bee as good as the Country affords, And I doubt not but yor Lopp and their Superior will Receiue a good Accompt from them they both are pleased to say they are well satisfyed with their beinges, I hope there will bee a good Correspondence betwixt them and the others for I find them very friendly & well pleased together, Mr. Massey seemes to bee a very prudent & descreet pson, And I hope I shall haue a good Companion of him. I haue provided him of a good horse to hisx Satisfaction, And will allow him ten pounds and more if I find him able." [Calvert Papers I, p. 273.]

Fathers Massey and Carew were Franciscans.

Shea's "Church in Colonial Days," p. 81 says:

"In a congregation of the province held October 12th, 1672, in Scmerset House, one of the royal palaces in London, then apparently the residence of the Portugese Ambassador, the establishment of the mission of the Franciscan Order in Maryland was decided upon and Father Massey was appointed to found it, with another Father to be selected by the Provincial. Father Massey with his associate reached Maryland apparently in 1673 and entered into a portion of the labors and harvest of the missionaries already there ; perfect harmony being maintained between them for the common prosperity of the Catholic cause."

As Governor Charles Calvert's letter to Lord Baltimore replies to his of Xber (October) 1671 it is apparent that the congregation was held in 1671 as we know from

the above extract that Fathers Carew and Massey were in Maryland, April, 1672.

Governor Calvert in writing to Lord Baltimore 2d June, 1673, said :

"Mr. Carew doth officiate at St. Maryes & so hath done since his coming in, & with Mr. flossers Consent, who is called away by Catholicques at patuxent, I conceive the Catholicques of the Congregation at St. Maryes are very cold in their contribution to Mr. Carew (who is so modest a gentleman that I beleeve he never demanded anything of 'em,) wherefore I conceive he gets little but what small stipend his patron allowes him wch I wish be well payed. I have offered him my services to speake to the Catholicques about it, but he wholly refused it and seemes contented, yet I finde in discourse with him a very great inclination to remove from his Patrons to the Ridge in Ann Arundell County, where he hath reconci'd some to the Church, and I beleeve he hopes of a more advantageous (though not more honorable) patronage there—but this is a secret." [Calvert Papers I, p. 282.]

Father Carew, says Shea (82): "remained Superior till 1677, when Father Henry Carew replaced him. Father Massey returned to London. He returned to Maryland and from 1680 to 1684 was Superior and then disappears from Maryland." [ibid p. 96.]

Father Carew on ceasing to be Superior in 1677, sailed for England but died at sea. [ibid, p. 96.]

The hope of a good correspondence between them and the others by Governor Calvert referred to the relations of the Jesuits with the Franciscans.

Proposed Jesuit College in Philadelphia in 1808.

Rev. Anthony Kohlman writing to Most Rev. Wm. Strickland, London, from New York, March 7, 1808, says:

"There is the finest prospect of establishing a college in Philadelphia. A certain Mr. Oellers, who by his unremitting exertion has carried on very important works for the good of religion, has promised to build a college in one year, provided the Society furnish him with some Masters. Four or five suffice, at least in the beginning, for a college in this country, because if the Pupils desire to go beyond the inferiosa they may be sent to the college of Georgetown." [Woodstock Letters, Vol. IV, No. 2.] He adds:

"At this critical moment of the appointment of five (sic) new Bishops the great point for the Society is to take possession of Boston, New York, and Philadelphia for fear we may be prevented by others."

A short reference to this doer of "important works for the good of religion" may be of interest:

James Oellers, the projector of a Catholic "College in Philadelphia," was a native of Aix-la-Chapelle. By the minutes of the Pennsylvania Council of Safety, November 18th, 1776, it appears that Mr. Nesbitt, its treasurer, was directed to pay James Oellers, \$3,364 "for 128 casks of powder delivered to Mr. Towers." (Pa. Ar. III, p 191.) At this time he was a merchant at Sim's wharf below the Drawbridge, which is better located to those of to day by Delaware Avenue below Dock Street. Here, like all dealers in those days, he sold a variety of articles of merchandize, even medicines. (Pa. Post, Nov. 4th, 1776.)

The State of Pennsylvania having required all persons to take the oath of allegiance, Mr. Oellers did so in June, 1777. When the British army occupied Philadelphia, September, 1777, Mr. Oellers was "constrained to British allegiance," but on the evacuation of the city, June 18th, 1778, Mr. Oellers on August 31st, 1778, renewed his allegiance to the State.

On the evening of February 7th, 1778, Mr. Oellers

with Miss Catharine Haffner were, with Mr. Henry Horn and his wife, on their way to church to be married by Rev. Ferdinand Farmer. Tradition relates that they were halted by the British guard and taken to headquarters of the commander where explanations were made that their purpose in being out after hours permitted were not antagonistic to the safety of His Majesty's rule. A guard was sent with them to Father Farmer's where the ceremony was performed. On July 16th, 1778, Anthony Marmajou, owner of the pilot boat the St. Louis, which had been taken possession of by the crew, offered rewards for the boat or cargo, and directed application to be made to Mr. Oellers. (F 960, Ridgway Library.)

On March 17th, 1779, a son was born to Mr. and Mrs. Oellers. He was named James Patrick. He entered Georgetown College, Nov. 5th, 1794, as a day scholar and boarded with G. Fenwick. Mathew Carey was his guardian. He left college, July 30th, 1796, with his brother Henry, who had entered, Dec. 16th, 1794. He became an officer of the Navy, married a Baptist lady, joined her church and died February, 1849. His son, James S., was the father of Richard G. Oellers. He is now, as for many years Treasurer of the Philadelphia Record, and was the successor for 23 days of John Bardsley, the faithless City Treasurer of Philadelphia. All the descendants of James Patrick Oellers are Protestants.

On February 11th, 1780, Helen, the first daughter of James Oellers, was born, and the same day baptized by Father Molyneux. Father Farmer was sponsor. On the same day Sarah, "slave of James Oellers," was also baptized. Mr. Oellers was sponsor.

On Nov. 13th, 1780, he gave testimony in case of Capt. De Ray, of Brig Active, against Mr. Holker, Spanish Agent. (Pa. Ar., X, 162.)

In 1782 St. Mary's church was extensively repaired. Mr. Oellers gave £75, 1s, 5d—the largest contribution.

In November, 1790, Adam Premir conveyed to James Oellers and others the ground on which Holy Trinity church was built by the German Catholics. After its

erection a conflict with Bishop Carroll and the Trustees took place in which Mr. Oellers took an active part. It closed in 1802 by the submission of the Trustees.

In 1793 Mr. Oellers was, if not earlier, the proprietor of "Oellers Hotel," on Chestnut Street, above Sixth on the site now occupied by the German Democrat building. All the receptions and dinners given to distinguished men of that time were given at Oellers. There all noted visitors of this country "lodged." There in May, 1793, Citizen Genet, the representative of the French Republic, was received by his admirers and the supporters of the Republic. There on February, 1797, was given the great Ball to Washington on his retirement from the Presidency. A description of it may be read in "Familiar Letters on Public Characters."

The Hotel was destroyed by the fire originating in Rickett's Circus, Dec. 17th, 1799, the night the news of the death of Washington was received in Philadelphia. The Circus stood on the site of the Public Ledger of to-day.

At that fire, Katrina, a servant of Mr. Oellers' was crippled for life in being rescued by the firemen. It is related of her that to secure the right of free interment in St. Mary's grave yard she distributed 100 loads of earth over the ground. This may have been in 1794 when 2629 loads were used to cover the surface and thus raise the ground no doubt to the height it is to-day, several feet above the surface outside.

At the time of Mr. Oellers proposition to the Jesuits he resided at 63 South Second Street.

Mr. Oellers was actively connected with the troubles at Holy Trinity in opposition to Bishop Carroll, and he also had contention with Bishop Egan. But the College was not established in Philadelphia. The project culminated in "The New York Literary Institution," founded in 1810.

Removal of the Remains of Philadelphia Jesuits.

On May 28th and 29th, 1901, the remains of the following named members of the Society of Jesus were removed from St. Joseph's Cemetery, (among older Philadelphians known as "The Bishop's Ground") at Passayunk and Washington Avenues and Eighth Street to Holy Cross Cemetery, Philadelphia :

Rev. Francis Vespere, S. J., died March 26, 1860; age, 77.

Rev. Hugh Rush, S. J., died August 29, 1855 ; age, 21.

Rev. John Blox, S. J., died April 27, 1860 ; age, 50.

Rev. Charles Devlin, died June 1, 1860 ; age 21.

Rev. James F. McMichan, died December 29, 1879 ;
age 22.

Rev. Michael Redmond, died September 1, 1876 ;
age, 66.

Rev. Charles King, S. J., died March 20, 1870.

Rev. Thomas Lilly, S. J., died March 15, 1863 ; age, 43.

Rev. Felix Barbelin, S. J., died June 8, 1869 ; age, 61.

Rev. Francis Xavier De Maria, died July 23, 1877 ;
age, 63.

Rev. F. Joannes Dowling, died March 16, 1891; age, 74.

Rev. H. McGunegle, died December 10, 1889 ; age, 66.

Rev. D. P. Coddens, died June 26, 1885 ; age 37.

Rev. H. Glackmeyer, died 1881 ; age 54.

Rev. John H. Smith, S. J., 1877.

Rev. John Hilbert, S. J., 1889.

The above record was taken from the chart of the graves exactly as it reads. I was present the first day when one-half the lot was dug up and the remains of Fathers Glackmeyer, Redmond, De Maria, Barbelin, Coddens, Smith, Hilbert and six unknown were taken out. Of all these nothing but a few bones were found. With Father Redmond two medals of his Rosary were found. The vestments of all, except a few shreds of that of Father Glackmeyer's, had withered away.

I was interested in the unearthing of Father Barbelin. I had been at his burial thirty-two years ago. I was President of the Barbelin Memorial Association, which had

erected the memorial statue in the wall of old St. Joseph's Church, placed head and foot stones at his grave and put the rail on Passyunk Avenue in front of the graves of the Jesuits. Mr. Charles W. Naulty, the Secretary of the Association, was at the disinterment of the remains, conducting with his partner, Mr. Welsh, the operations and removal.

At 6 o'clock on May 28th, the coffin of Father Barbelin was taken out. It had been enclosed in a cedar case. It laid in a pool of water which the case had formed and no doubt had always held. So case and water had kept the coffin and remains intact. This was not so with those buried years later. On being lifted from his grave of thirty-two years, the remains of Father Barbelin were placed in a new case. In doing so the lid of the coffin became loose and exposed the remains, seemingly intact, enclosed in the burial robes and vestments in which he had been clothed. His skull was seen; a few bones of his left hand remained exposed on his vestment as his hand had been placed. The frame of his body seemed to have held together, so that the skeleton may have been intact within the burial garb which held it together.

Filled with blessed memories of the dear old priest of my youth, it was yet a satisfaction to see that he had not entirely disappeared, that his remains were intact and that they would not be commingled indiscriminately with those of others, but that when final dissolution came to what we saw, his dust and those alone of his well-beloved associate, Father Jordan, at whose request the same grave will be the sanctuary of both, will be united in death as their hearts and lives were in life. May God rest the souls of both and of all their brethren whose bones were reinterred with them. The reinterment took place on Thursday, May 30th, Decoration or Memorial Day, at Holy Cross Cemetery, in a lot in which whatever may remain of Father Joseph Greateon, the founder of the Faith in Philadelphia, who built St. Joseph's chapel in 1734, who died at Bohemia, Md., August 19th, 1753, were intended to be placed by Rev. John Scully, S. J., Rector of Old St. Joseph's Church.

“Father” Applied to Priests.

This letter from Charles H. A. Esling, Esq., of Philadelphia, now resident in Europe, supports THE RESEARCHES, that “Father,” no matter how correct historically, as a designation due to Priests or venerable personages, was not, at least in the United States, a term bestowed upon Priests as we now have it in general use. It was indeed very exceptionable prior to about the period, 1840, named by Mr. Esling. “Father” is just as noticeable as an exceptionable title if used prior to fifty or sixty years ago, as would Mr. or Rev. Mr. if now used.

MARIAKERKE OSTENDE, LE July 17, 1801.

DEAR BROTHER GRIFFIN :

I took quite an interest in your remarks in the April RESEARCHES, on the subject of calling priests “Fathers,” and intended to write you a few lines on the subject, but let the matter pass until my interest was revived by Judge Kelly’s communication in the July issue. The Judge’s remarks are very scholarly and historically correct of course, but it seems to me they have no bearing on the point under discussion, which is merely a question of local usage in the early periods of the Church in the United States. On this point you are, I think, generally correct. If you will notice the letters of our earlier Bishops and Priests, a correspondence in which you are always delving, you will find that they almost always refer to one another, at least when Priests are in question, as “Rev. Mr. So and So.” I do not know whether you knew my mother, or remember her. She was born in 1820 and died in 1882. Those who knew her intimately, knew that no one surpassed her in her reverence for and towards the sacerdotal office and its possessors, yet I remember of hearing her once say when this very subject was under discussion, that in her younger days it was not usual to refer, so universally at least, to Priests as “Fathers,” but as “Reverend Mr.,” though she herself always used the former appellation.

Father was a later innovation, as a general practice, after the church in the United States had begun to shake

off the trammels of Protestant surroundings and influence and the laity had become more Catholic in spirit; say about 1840, the period of the decline of the Trustee System. The piety of our people was never in question, but in externals they had not as yet become Romanized, as our Episcopalian friends would say. I think the saintly Bishop Neumann is to be largely credited with giving the earliest impetus in this direction, and when he was followed by such men as Archbishop Wood, Bishop Horstmann and other graduates of Roman institutions, the change became an accomplished fact.

Yours Very Truly,

CHARLES H. A. ESLING.

P. S. Glad to see the way you served up Henry Austin Adams and the "Catholic Papers" with their "masterly efforts" at falsifying historical facts.

C. H. A. E.

HERE is a sample of numbers of advertisements in Philadelphia papers over a century ago:

SERVANTS.—Just imported in the ship "Hugh and James," Capt. McCarthy, from Ireland, and to be sold by Conyngham & Nesbitt, a parcel of likely young men, women and boys. . . . Likewise to be sold very good Cork and Dublin beef.

See Pennsylvania Gazette, 1765. The sellers were Irish, too.

Governor Dongan's Report on Religion in the Province of New York, 1687.

In Governor Thomas Dongan's report to the Committee of Trade on the Province of New York, dated 22d of February, 1687, he said :

Every town ought to have a Minister. New York has first a Chaplain belonging to the Fort of the Church of England ; secondly, a Dutch Calvinist ; thirdly a French Calvinist ; fourthly a Dutch Lutheran. Here be not many of the Church of England ; a few Roman Catholics ; abundance of Quaker preachers, men and women especially. Singing Quakers, Ranting Quakers, Sabbatarians, Antisabbatarians, some Anabaptists, some independents, some Jews ; in short of all sorts of opinions there are some, and the most part of none at all.

The great Church which serves both the English and the Dutch is within the Fort which is found to be very inconvenient ; therefore I desire that there may be an order for their building another on ground already being layed out for that purpose and they wanting not money in store wherewithal to build it.

The most prevailing opinion is that of the Dutch Calvinists. It is the endeavor of all persons here to bring up their children and servants in that opinion which themselves profess, but this I observe that they take no care of the conversion of their slaves.

But as for the Kings natural born subjects that live on Long Island and other parts of the Government, I find it a hard task to make them pay their Ministers.

THOMAS DONGAN.

At this time among the names of ye Councilers of the Governor was "Major Anthony Brockhells." After the overthrow of James II, and on the ascension of William and Mary. Brockholes was one of the ten Catholics reported by Maj Merritt, of New York, as being in New York City. Brockholes had been Commander in Chief of

New York in 1680. He made a mixed marriage. So his children were Protestants.

His son Henry made a bequest to Dutch Reformed Church. So pew No. 1, of that church in Patterson, N. J., is to this day reserved for the heirs of Henry for one acre he gave "for the good will I owe and the regard I have for the low dach Reformed church of Holland." He was a member of the Assembly in New Jersey in 1716. (See *The Researches*, April, 1888, for much concerning Brock-oles.)

A Rare Old Relic.

DUBUQUE, LA., June 10, 1891.—Henry Wagner, an old German gardener, was digging in his garden yesterday when he turned up what proved to be a historical relic of great value. It was the rust-incrusted blade of an ancient sword. When the rust had been removed, on the side near the hilt could be made out a beautifully engraved scroll, inclosing the date 1580. Immediately above it is the figure of a crouching hound, and still higher up a mailed arm and hand clenching a drawn sword. On the other side is engraved what looks like a papal mitre and a stand of armor, with crossed swords and lances. The whole is covered with beautiful engravings, and seems to be of the finest Damascus steel. The sword is thought to be a relic of the early French explorers who first visited the Valley of the Mississippi.

Catholic Wills in Maryland 1635—1685.

From "Maryland Calendar of Wills," by Jane Baldwin, Vol. I, 1635-1683, the annexed extracts are taken :

The first will recorded in Maryland was that of William Smith, of Augusta, Carolina, 22d Sept., 1635. The first bequest is one to the Roman Catholic Church. Book I, p. 1. [Baldwin Calendar of Wills.]

The next bequest to "Roman Catholic church" was that of John Wheatrie, 23d January, 1657, and proved 29th Sept., 1659. [p. 14]

The will of Jane Fenwick, widow of Cuthbert Fenwick, Patuxent, Calvert Co., 24th Nov. 1660, and 12th Dec., 1660, bequeathed land to sons, Robert, Richard, and John. In event of their death, the lands to pass to Cuthbert, Ignatius and Teresa Fenwick and half personal estate to Roman Catholic church. [Book I, p. 114.]

James Langworth, of St. John's, Charles county, 18th Aug., 1660, made bequest to Roman Catholic church. [Book I, p. 133.]

Thomas Turner, St. Winifred's, St. Mary's county, 2nd Oct. 1662, proved 21st January, 1662, to Roman Catholic church. [Book I, p. 169.]

John Shortcliffe, St. Mary's county, 2nd Dec., 1661; probated 26th March, 1663, directed in event of death of all his children, without issue, the estate to pass to the Roman Catholic church. [Book I, p. 172.]

Edward Parker, St. Inigoes Manor, St. Mary's county, 3rd Jan., 1669; probated 29th Jan., 1669. To Catholic church. [Book I, p. 287.]

William Tettershall Brittan's Bay, St. Mary's county, 30th May, 1670. proved 25th June, 1670. To Roman Catholic church, said estate in event of death of two children, without issue or heirs of his brother John, of Wiltshire, England, do not come to the province within two years. [Book I, p. 391.]

Michael Jefferson, Charles county, will June 1670; probated 30th Nov., 1670. Entire estate to Roman Catholic church. [Book I, p. 417.]

William Dweare, of Barbadoes, 19th, Sept., 1672; proved 29th Aug., 1673. To Catholic Priest. [I, p. 552.]

Roger Shehee, 25th Apr., 1674; proved 12th June, 1674. To Roman Catholic church. [I—621.]

John Askins, 14th May, 1680; proved 3rd July, 1680. In event of death of son John, under 21 years of age, plantation to be sold for benefit of the Roman Catholic church poor. [Book II p. 95.]

Thomas Brooke, Calvert county, 25th Oct., 1676, proved 25th Dec., 1676. To Michael Forster and Henry Carew, Priests of the Roman Catholic church. [Book V, p. 123.]

Eliza Lindsey, Charles county; proved 2nd March, 1677-8. To Roman Catholic church. [V, p. 342.]

John Jordayne, 15th Aug., 1678; proved 24th Oct., 1678. To priests of Roman Catholic church. [IX, 57.]

Walter Hall, Cross Manor, St. Mary's county, 22d Nov. 1678; proved Dec., 5th, 1678. To Church of St. Mary's and other Catholic Institutions. [IX, 64,]

John Lloyd, St. Mary's county, 27th July, 1658. In event of the death of wife Margaret intestate, estate to Philip Calvert and Thomas Eare, in trust for the English College of Secular Priests at Doway Flanders. [P. C. No. 1, p. 1 of St. Mary's County Records.]

The particular bequests can be ascertained by consulting the records from the references given.

This record seems to indicate a dearth of piety or charity among the early Catholics of Maryland. The few pious bequests during the first fifty years of the so called "Catholic" colony shows either a limited number of Catholics or a lessened sense of any obligation to remember God or His Church in their wills.

Documents of Probable Catholic American Historical Value.

In the report of the American Historical Association for 1898, is a list of manuscripts relating to American History, which are indexed in the reports of the English Historical Manuscripts Commission and their appendices. The following documents may contain matter of Catholic American historical interest. It is given to aid investigators, if any there are, who may desire to get at original sources of information. THE RESEARCHES expects to have investigations made, and the portions which may be of Catholic interest transcribed for its pages :

Paper on religion in America. Report XIV, appendix 10, p. 485.

1599, April 9th, Sir Edwin Sandys' relation of religion in the western parts of the world. Vol. III, p. 215, and Vol. II, p. 31.

1734-1766. Papers relating to the Church in the Colonies. V. App. I, p. 227.

1768. Noticia de la California y de su conquista espiritual y temporal. I, p. 90.

1774, March 30th. The State of Religion in America. Vol. XIV, app. 10, p. 205.

1777. A Committee on the Establishment of Episcopacy in America. Vol. VIII, app. 3, p. 23.

1779, November 14th. American Emissaries in Ireland. Vol. VIII, app. 1, p. 204.

1796, June 26th. A Halliday to Lord Charlemont on Emigration to America from Ireland. Vol. 13, app. 8, p. 275.

1763, May 31st. On religion with respect to Canada. Vol. V, app. 1, p. 231.

1765, June 10th. Opinion of the Attorney General on the status of Roman Catholics. Vol. XIV, app. 10, p. 548.

1775. Troops for the American service from Canada. Vol. XIV, app. 10, pages 318, 344, 349, 358.

1783, August 9th. Superior of St. Sulpice to the Duke of Manchester, respecting two French priests sent to England. Vol. VIII, app. 2, p. 130.

1818. St. Fillan's Crozier taken to Canada. Vol. IV, app. 1, p. 514.

1773. Letters concerning missions in Labrador. Vol. XIV, app. 10, p. 575-577.

1774, December 3-4. Letters on missionaries in Labrador. Vol. XIV, p. 578-9.

1762. Addresses of clergymen inhabitants of Quebec to Gov. Murray. Vol. XVI, app. 1, p. 316.

1766, November 4th. Letter on the insolence of Catholics of Quebec. Vol. I, app. 1, p. 231.

1768. Papers relating to the Church of Quebec. Vol. XIV, app. 10, p. 555.

1774. Letters and papers relating to the Quebec Bill. I. app. 10, p. 566-569.

1774, December 24th. Rev. Thos. Rankin to Lord Dartmouth on religious work. Vol. XIV, app. 10, p. 244.

1777, October 9th. Number of houses, inhabitants, etc., in Philadelphia. Vol. XIV, app. 10, p. 445.

In the manuscripts of the Marquis of Lansdowne is a letter of Francis Maseris to Lord Shelburne, Inner Temple, 9th August, 1775, inclosing copy of a letter dated Quebec, 22d June, 1775, in which the writer complains of an Act of Parliament (the Quebec Bill) by which he is deprived of the rights of an Englishman. The Roman Catholic religion is supported and the Protestants and their religion neglected in the Province.

There is also a letter of Maseres to Shelburne, dated 24th August, 1775, relating to the Province after the Americans took Crown Point and Ticonderago, and the refusal of the Canadians to act offensively against the Americans. [His. Mss. Com. 5th report, p. 233.]

Report of the English Board of Trade, 2d September, 1765, against the exclusion of Roman Catholics in the courts of justice in Canada. [His. Mss. Com., 5th report, app. p. 231.]

Copy of letter from Quebec, 30th September, received November 4, 1766, on the insolence of Catholics on the indulgence granted them and the complaints of Protestants. [Vol. 62 of Lansdowne Mss.]

Vol. 61 has Report of Attorney Solicitor General to Lord Commissioner of Trade, relative to the disabilities of Roman Catholics in the countries ceded to His Majesty by the Treaty of Paris, dated Lincoln Inn, 10th June, 1675. In Landsdowne Mss. is copy of Report of Sir Edward Northey, Attorney General, relating to Papists in Maryland. It is dated 8th October, 1705. [His. Mss. Rp., 5th report, app. p. 227.]

On page 228 of same, is Report of Attorney General to Commissioners of Trade respecting the Jesuits and Papists in the plantations, dated October 18, 1705.

1774. Pierre Roubaud to Lord Dartmouth. Vol. XIV, ap. 10, p. 228.

1775. John Wesley on the American War. Vol. XI, ap. 5, p. 378.

1775. Sir O'Brien to Charlemont. Vol. XII, ap. 10, p. 330.

1788. Lord Kenmare on natives of America. Vol. XIII, app. 8, p. 81.

NEW YORK.

Instructions to Governor Dongan. Vol. I, p. 216, app. 2.

Dongan on the Indians. Vol. XI, app. 5, p. 162.

PENNSYLVANIA.

1774. Rev. T. Rankin on religious work. Vol. XIV, app. 10, p. 244.

1775. Indians and Canadians. Vol. XI, app. 5, p. 383.

1777. Census in Philadelphia. Vol. XIV, app. 10, p. 445.

1778. Prices in Philadelphia. Vol. XIV, app. 1, p. 13.

1823. M. Carey. Vol. VIII, app. 1, p. 575.

SOUTH CAROLINA.

1784, February 13th. P. Butler to Lord Charlemont, on estate of an Irishman in Virginia. Vol. XIII, app. 8, p. 1, 2.

CUBA

1586, July 27th, The Queen of Scots to Sir Charles Paget on recovery of Cuba by Spain. Salisbury Mss. III, 153.

1656, January. A. B. to the King of Spain respecting Cromwell's designs on Cuba. Vol. XIII, app. 1, p. 680.

MARYLAND.

1625, March 15th. Lord Baltimore to Sir John Coke on a proposed journey to Newfoundland. Vol. XII, app. 1, p. 187.

1628, January 16th. Lord Baltimore to Sir John Coke. XII, app. 1, p. 337.

1646, February 24th. Petition of Richard Ingle to the House of Lords respecting dissensions between Papists and Protestants. Vol. VI, p. appendix 1, p. 102.

1646, March 2nd. Petition of Mary Foorde to the House of Lords in behalf of Protestant. Vol. VI, app. 1, p. 102.

1704. Disabilities of Papists. Vol. V. ap. 1, p. 226-7 and 113.

1705. Landsdown Papers. Copy to report of Sir Edward Northey, Attorney General, relating to papists in Maryland, dated 8th October, 1705. App. 5th Rep. Ms. Cm. p. 227, 1st col. Vol. LVIII.

1705. Report of Attorney General to the Lords Commissioners of Trade respecting Jesuits and Papists in the Plantation, dated October 18th, 1705. Ap. 5th Rep. Ms. Com. p. 226.

1754, April 5th. Report of Attorney General and Solicitor General to Lords of Trade on petition of Lord Baltimore respecting his claim. Vol. V, app. 1, p. 230.

1758, Mar. 8, Disposition of estates of R. Molyneux. Vol. 10. App. 4, 191.

Philadelphia's First Catholic Schoolmistress.

Editor Catholic Standard and Times.

The admirable address of Father McDevitt and the many advertisements of Catholic educational institutions in this week's issue brought to mind incidents of history in Catholic educational progress in our city. Ann Bryald was, probably, the first Catholic woman of Philadelphia to be a schoolmistress. The Acadians who were cast upon Philadelphia in 1756 were most careful of their children, refusing to allow them to be taken and bound out for fear of their religious faith being tampered with if not destroyed.

Ann Bryald gave up all other work—all that might even be a source of living—in order to instruct the children of these castaway sufferers for the Faith. In 1771 she applied to the Overseers of the Poor for relief. They reported to the General Assembly that she was "a woman who acts as schoolmistress to the children, and on that account in need of assistance, as she cannot work for a livelihood, her whole time being taken up in the care of them."

Doubtless relief was granted her. I wonder if, when death came, Ann Bryald was not buried in Potter's Field, now Washington Square, where so many of these Acadian martyrs for the Faith were interred. It ought to be almost holy ground, for there lie the remains of those to whom the Faith was dear, who suffered and died for it—but our present generation knows not and cares not about their story. But let the Catholic teachers of Philadelphia honor the self-sacrifice of Ann Bryald. Respectfully,

MARTIN I. J. GRIFFIN.

Philadelphia, July, 1900.

Father Andrew White the Founder of the Faith in Maryland.

Governor Charles Calvert to Cecilius Lord Baltimore, April 27th, 1664, in reply to his letter of 14th August, 1663, said:

"Mr. White being a person as I find not fitt for the encountering the trouble & difficultys people haue to bring any thing to effect in this Countrey, he has beene euer since his arriuall in This Prouince with me & I haue giuen him his Diett Thinking he mought haue beene of use to me, but as yett not much, the life he leads here does not seeme to pleas him soe much as that he lead in Italy. Mr. Sewall will inform yrLopp more of him and other persons." (Calvert Papers 1, p. 248.)

Dr. Shea in "Church in Colonial Days" p. 65, records Father White as dying in England on December 27th, 1656, at the house of a nobleman in the Hampshire district.

In DeCoursey-Shea's History Church, ed. 1857 his death is given as in London, 1657.

Dr. R. H. Clarke in "Memoir of Father Andrew White" in "The Metropolitan," March, 1857, says; "27th of December, 1656, O. S. corresponding to the 6th of January, 1657, N. S."

The accredited accounts relate that in 1644 Father White and other Missionaries were, during the Clairborne and Ingle revolt, seized and sent in irons to England to be prosecuted as "popish priests and Jesuits," and that while other Jesuits returned to Maryland this happiness was never enjoyed by Father White. [Clarke, *ibid*, p. 80.]

Yet the original Calvert Papers show, as above, that Father White was in Maryland as late as 1663 and then "not fitt" for labors, as he, naturally, must have been at the age of eighty-four, being born in 1579. Is it not more probable, then, that Father White died in Maryland?

Catholic American Historical Notes.

In 1883-4-5, I published in THE I. C. B. U. JOURNAL "Catholicity in Philadelphia." Dr. John Gilmary Shea wrote :

ELIZABETH, N. J., Jan. 12th, 1886.—I regard your work in regard to the early history of Catholicity, of which you have given results in the I. C. B. U. JOURNAL as the first serious and thorough work yet accomplished. What Colonial papers and accessible record afford you have thoroughly collected and I may say indexed. This is so much positive ground acquired, and I hope your work is sufficiently appreciated to sustain you in printing not merely the notes as you have given them, but the items etc.. from the papers extracted verbatim.

A lawyer to-day was laying down as law that such work is regarded as an act of industry not authorship; but even if he is right, the merit is unquestionable, and its importance to all who attempt hereafter to write of Catholicity in early days in Pennsylvania.

It has already proved that much accepted history is doubtful; and can be challenged only when you have inadvertently drawn from recent writers, and that is rarely.

Yours sincerely,

JOHN GILMARY SHEA.

1776.—The Associators of Philadelphia in 1776 called a Provincial Convention. It met July 15th, 1776, and adopted a Constitution for the State on September 28th, 1776. This contained an oath or affirmation declaring a belief in one God and that the Scriptures of the old and new Testament were of Divine inspiration. This was, by a party, objected to, as "a belief in Jesus Christ was not required which would admit professed Deists, Jews, Mohammedans and other enemies of Christ into the Assembly, and whether there is not in fact a firmer establishment for Anti-Christ and all damnable errors than the

Quebec Bill for Popery let the world judge." ["History of the Test Laws in Pennsylvania," by Thompson Westcott, page 16.]

This Quebec Bill was an Act of Parliament passed in 1774, which gave the Canadians the free exercise of the Catholic religion as under the former French rule. It was granted by England because of the revolutionary proceedings of the New England and more Southern Colonies and in fear that Canadians would ally themselves with the Americans. In hatred of the Church, England was denounced for granting the Canadians the right of conscience. [See De Courcy, page 431.]

During the Revolutionary period references to the Church or its affairs or of Fathers Molyneux and Farmer are very scant. Our city was the centre of its exciting events. But these two priests were loyal to the new government; and had they not taken the oath of allegiance to it that all "rectors" were required to do in 1777, they would have been arrested, as were the Episcopal Ministers, Rev. Thos. Coombe, Rector of Christ Church; Rev. Wm. Smith, D. D., Provost of the College, in September, 1777, and Rev. Jacob Duche, Ex-Chaplain of Congress in 1778, or the Quakers who were exiled to Virginia for non-submission to the law.

Father Farmer, during the war, continued his missionary journeys between Philadelphia and New York and vicinity, as his registers prove. Father Molyneux always remained at home.

The old story about "an aged priest" being a resident of Philadelphia in 1686. This is indeed a fish story. It has no other basis than a letter of Wm. Penn, to his steward, in which he speaks of "shad" to be had of "the old priest." He was none other than Fabricus, the Lutheran minister.

"Priest" was the title given by Quakers to all ministers in those far-off days. When a Catholic was spoken of it was as "a Popish priest."

In a "Description of the Swedish Colony and Church

on the Delaware," before Penn's arrival, it is said "how Swedish Church is planted there, of Swedish priests and sheeps.—[His. Rec., April, 1873, p. 204.]

It might be claimed that a Catholic priest was a resident of Long Island, N. Y., because in March, 1687, it is recorded that sundry cattle were distressed by the Constable "for building the priest's dwelling house" at Hempstead. In December eight sheep were seized "for the priest's wages." [Am. His. Rec., July, 1872, p. 290.] Yet this "priest" was Jeremiah Hobart, the Presbyterian "minister," as he would now be called. Very many other instances of the use of the word "priest," though Protestant ministers were meant might be cited.

The sects were then so near to the Old Religion that they had not abandoned the words of Catholic times. Now-a-days the traces of the old faith have disappeared so much that "priest" means simply a Catholic priest. The use of "priest" of late days by the "Catholic Party" or Ritualists of the "unfortunately" named Protestant Episcopal Church, has not yet become an established fact as distinguishing those garbed and smooth-shaven ministers as PRIESTS even to the public, to whom the title means as yet a Roman Catholic only. But annalist Watson interpreted "priest" of 1686 to be a Catholic priest, and so gave birth to this resident priest who was noted for having good shad. "Priest" and fish were Catholic enough it was thought.

No tragedy ever awakened a profounder interest in Norristown than the killing of a farmer by a priest named Blasius Pastorius some ten years ago, and so high did the sentiment of the community against the murderer rise that the Montgomery county Quarter Sessions, in order to give him a fair trial, granted a change of venue to Philadelphia county, where he was tried and convicted of murder in the first degree. His insanity was established after conviction and he was imprisoned as an insane convict in the Eastern Penitentiary, where he died two years since. His defense at his trial was conducted by Stephen Remak, who was

employed by the authorities of the German Empire and who not only received a rousing fee, but was decorated for his services.

Mr. Remak said last evening that the reason of the Imperial Chancellor taking the interest in the priest's behalf had never yet been told. It was, he said, because at that time Bismarck was anxious to placate the Vatican, with which he had been at war in consequence of the enactment, by his inspiration, of the Falk law, under which the Archbishop of Posen and many of the inferior clergy had been imprisoned. "He wished to prove that in spite of his apparent hostility to the Papacy he would protect a German subject, although a priest," said Mr. Remak, "and I am assured that the singular interest that Bismarck took in the matter was the beginning of his efforts at reconciliation with Rome, which at length has been accomplished."—The Philadelphia Times, April 22, 1889.

The London and Dublin Orthodox Journal, Nov. 7th, 1835. Meeting of Metropolitan Catholic Tract Society, Letter from New York, Sept. 2nd, 1835, Prof. Mariano Valazques de la Cadena wrote the Society stating that he had published the enclosed dialogue at his own expense last July when rumors were afloat about a similar attempt on our cathedral—asked for copy constitution of Society to establish a society in New York.

Who has a copy of that "Dialogue?"

Professor Velasquez was for many years a prominent and well-known character in New York. He was a native of Mexico, born in that city June 28, 1778, but was sent at an early age to Spain. He was educated in the Royal Seminary for Nobles, and was graduated with honor in 1799. The next year he was appointed notary to the Consul of the Indies, the body which controlled the affairs of Spanish America. In 1802 he became private secretary to King Charles IV.

When Napoleon imprisoned the king and overthrew the Spanish monarchy, Velasquez resolved to return to his

native land. The outbreak of the Revolution there left him in a manner without a country. Devotedly attached to the Spanish monarchy he could neither remain in Spain nor return to Mexico. He accordingly resolved to come to the United States and await the course of events. He became a teacher of Spanish, and in a short time was made professor of the Castilian language and literature in Columbia College. When he acquired English he wrote frequently and well. As a member of many learned societies he was respected and honored during his long and useful life. He wrote several works in the Spanish language, including a valuable Spanish-English dictionary, and contributed frequently to the Catholic press. He died in New York city, February 19, 1860, at the advanced age of eighty-two—Catholic News, May 20, '91.

The discoverers of the mainland of North America were John and Sebastian Cabot; the discoverer of Lower Canada and the rivers of St. Lawrence was James Cartier; the discoverer of Lake Huron was the Franciscan Joseph le Caron; the discoverer of lakes Champlain and Ontario, and the founder of Quebec was Samuel de Champlain; the founders of the oldest cities in the United States, Santa Fe and St. Augustine, were Onate and Menendez; the founder of San Francisco and the apostle of California was Junipero Serro. The first maps of lakes Ontario and Superior were made by the Jesuits and are found in their Relations; the first map of Lake Erie was drawn by the Sulpician Dollier de Casson. The salt spring of Onondago was discovered by a Jesuit; and the oil-wells near Lake Erie by a Franciscan. And thus we might detail at length the achievements of the sons of the church. We trace their footsteps from Vinland, discovered by Lief Ericson and his Catholic Northmen, to far-off Alaska, the scene of the explorations and labors of the sainted Archbishop Seghers. On every page of the history of our country Catholic explorers, missionaries, and scholars have left their imprint. Verazzdno, Ponce de Leon, Pineta,

Gomez, Miruelo, Ayllon, Gordillo, Triston de Luna, Coronado Castanado, Du Lhut, Joliet, White, Sir George Calvert, Lord Baltimore—Catholics all of them—are but a few that might be named of the long list of those who by their achievements have reflected honor on Church and country. [Rev. J. A. Zahm in "Catholic Science and Scientists."]

Mr. J. J. Bergerac, Professor of the French Language, St. Mary's College, respectfully informs the inhabitants of Baltimore, that he intends to open an evening school, on the 15th of this month, from 6 till 8 o'clock, P. M. He flatters himself, that his being at present professor of French in the above College, will be sufficient to recommend him to public notice.

Private lessons will be given to Ladies and Gentlemen at their respective houses, from 10 till 1 o'clock, P. M. Apply to the subscriber, or to the Rev. Wm. Dubourg.

EDME DUCATTL,
26, Market street.

October 6.

—Federal Gazette and Baltimore Daily Advertiser,
October 8th, 1807.

For Sale, A Parcel of LAND, containing two hundred and sixty acres, more or less, situated partly on both sides of Deer Creek, in Harford county, state of Maryland. Its situation is well known in Harford county, under the name of the Old Works, as it was on this tract of land, that an iron forge, a grist-mill, and oil mill, &c. were formerly erected. It is an excellent mill seat. The improvements, at present, are, a Dwelling House, good Kitchen, Smoke House, Corn House and an old Barn. There are on the premises a good Apple Orchard, and a great quantity of Peach Trees. With little pains and expense, twelve or fifteen acres of meadow-ground might be made. The land is particularly renowned for the excellent quality of its timber, consisting of large Oaks, Poplars, Walnut, and a

great sufficiency of chestnut, for fencing or other purposes. The quantity of wood land is about one hundred and fifty acres.

For terms, apply to Mr. Benjamin Green, jun. living near the premises; the reverend William Pasquet, head of little Bohemia, Cæcil county; reverend Francis Beeston, Baltimore, or to the subscriber, at George-Town, district of Columbia.

FRANCIS NEALE.

March 31, 1806.

In Father Neale was the title of property belonging to the Jesuits.

Newton J. Kenney Esq., died at Baltimore, March 16 1861. Edited Metropolitan Magazine four years and compiled Catholic Almanac for 1860-1 Author of a number of school books.—His Mag. June, 1861.

The discoverer of the Salt Springs, at Onandaga, New York, was the Jesuit Father Simon Le Moyne, in 1654; the first who called attention to the mineral oil near Lake Erie was the Franciscan Father de la Roche d'Allion, in 1627; the first who worked the copper mines on Lake Superior was a Jesuit lay Brother; the first cargo of wheat that went down the Mississippi from Illinois was raised at a Jesuit Mission; the first sugar-cane was raised by the Jesuits in New Orleans; the first book printed west of the Alleghanies was the Epistles and Gospels in French and English, printed in Detroit by F. Mettez, in 1812; and the first printing-press in the Northwest was set up by Rev. Gabriel Richard, priest and member of Congress from Michigan.—J. Thomas Scharf, in Mirror.

Madame de Iturbide, Ex-Empress of Mexico died March 21st 1861, in Philadelphia, where she had long resided. Buried in vault at St. Johns.

John Gilmary Shea, in a review of Father Alerding's "History of the Church in the Diocese of Vincennes," says :

"The documentary history of the Church is perishing so rapidly that, when pious hands do not gather and preserve it, most of it is likely to perish, as papers and books of incalculable value have perished within a few years."

The securing and printing of such documents is the purpose of this Researches.

The Diary of Lieut Con Krafft, a Hessian who came to America as a volunteer on an American privateer from France to Philadelphia and landed on Eastern Shore of Maryland, January 1778, traveled on foot to Philadelphia. On Saturday January 24, 1778 he records "At 7 in the evening we arrived at the little town of Newark in Chester County where I stopped at the inn called St. Patric."—N. Y. His. Soc. Vol 1882, page 14.

Col. Wm. Byrd, of Westown, Va., writing to Lord Egmont, July 12th, 1737, relative to excluding "Rum and Negroes" from Georgia, said :

"I entirely agree with your Lordship in the Detestation you seem to have for that diabolical Liquor Rum which does more mischief to Peoples Industry and morals than anything except Gin and the Pope." [Am. His. Rev. Vol. p 89.]

